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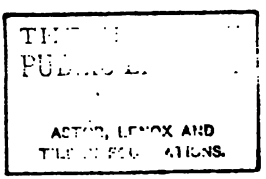
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THE

THREE GREAT TEMPTATIONS

OF

YOUNG MEN:

WITH SEVERAL LECTURES ADDRESSED TO

BUSINESS AND PROFESSIONAL MEN.

BY

SAMUEL W. FISHER.

CINCINNATI:
MOORE & ANDERSON, PUBLISHERS,
28 WEST FOURTH STREET.
1852.

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PREFACE.

THIS volume contains the substance of a series of discourses principally addressed to young men, and delivered during the last winter in the Second Presbyterian Church in this city, of which the author is pastor. They are printed for the same reason that they were originally composed and delivered — to promote the temporal and eternal well being of the multitudes of young men who gather into these great centers of business. The desire for their publication has been so general among those who heard them, and expressed in so *substantial* a manner, that the author has not felt at liberty to withhold them. He has long been convinced, that these popular vices, perhaps because they are so manifestly evil and ruinous, have not received that attention from the pulpit and the press which their fearful prevalence in our large cities imperatively demands. By the pulpit, they have been regarded as so unmistakably wicked — so broadly offensive to religion, as to need only an occasional allusion, an indirect discussion; by the press at large, they have too generally been regarded either as a necessary evil, or as fine subjects for editorial witticisms. Meanwhile hundreds and thousands are yearly entering upon this broad pathway to perdition.

There have been of late years a few most admirable volumes published on these subjects. They do not, however, meet all the wants of the public in this respect, even if their more gen-

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eral circulation could be secured. Every person who has, to some extent, gained the ear of the community in which he resides, may to that extent, hope to influence the public mind more directly and fully, than can be done by a writer from a distance, even though the latter may have given to the same subjects a more thorough discussion. This home influence is the result of personal confidence and respect, acquired through the personal intercourse and public demonstrations of years. It is this consideration which has led the author to suppose, that the publication of these discourses might secure for them a circulation among many young men, who would not so easily be reached in other ways. At the same time, he cannot but indulge the hope that, as these temptations to vice are the same in all our cities, and to some extent in our towns and villages, there would be found in these discussions such an adaption to meet these evils and aid in their removal, as will secure for this volume an extensive circulation in other parts of the country.

In regard to the discourses themselves, it is proper to remark, that, with the exception of the introduction, they were originally written amidst the hurry of a weekly preparation for the pulpit. In revising them, the author has felt that, for the purposes designed to be accomplished by such a publication, it was better to suffer them to retain the free, bold style of the pulpit, than to recast and elaborate them into a form that would please the taste of the critic. The accuracy and the refinement which a more labored preparation might have given to the style, might also have taken something from the freedom and the spirit which usually belong to discourses prepared rapidly under the pressure and the excitement of an immediate delivery before a large assembly. In acting thus, however, the author is aware the work may be open to the objections of

a class of critics, who would demand the softness and finish of a miniature in the painting of a panorama.

The author feels assured that the sentiments of these discourses are, in the main, such as the great majority of the thoughtful, and those interested in the promotion of the good of society, will approve. He may differ from some whom he respects and loves on a single point on the wine question; but in respect to the necessity of the adoption, and the rigorous fulfillment of the pledge of abstinence from intoxicating drinks, in order to save multitudes of young men from the drunkard's grave, he apprehends that few, who have long witnessed the results of the opposite course, will materially differ from him.

As to those pleasure-loving critics, who, having no sympathy with the movements that contemplate the purification of society, cannot be expected to regard with favor either a pure and earnest Christianity, or any work that is not free from the "cant" of piety; who receive with rapture a semi-infidel volume of rhapsodies, and gloat over a lascivious description of life in the Isles of the Pacific, we have only to ask them before they turn away in contempt from a new volume on popular vice, to read attentively the description given in the Castle of Indolence, of a certain character called "*Scorn.*"

> "The other was a fell despiteful fiend:
> Hell holds none worse in baleful bower below;
> By pride, and wit, and rage, and rancor keen'd;
> Of man alike, of good or bad, the foe:
> With nose up-turned, he always made a show
> As if he smelt some nauseous scent; his eye
> Was cold, and keen, like blast from boreal snow;
> And taunts he casten forth most bitterly."

Regarding these men as among the most efficient foes of Christianity; as those who give currency to corrupting works, and seek to maintain that great fountain of evil, the play-house, the author has spoken of them freely in this volume.

To the young men of our country he commends the lessons here given, in the hope that they may assist in guarding them against the temptations to vice, and in forming them for a pure, a noble, and a truly christian manhood.

Cincinnati, August 1, 1852.

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THE SIRENS.

In the passage of multitudes of youth from the country to the city, there is an element of power and of weakness, an aspect of life and of death. It is this youthful life which supplies the arterial blood of these vast bodies; it is the enterprise and the vigor of the sons of the country that, amid the rapid waste and deterioration of manhood incident to cities, not only maintain the average of effective power in all trades and professions, but, by entering into the labors of the past and using skillfully the facilities for progress here so lavishly furnished, form them to a higher standard of excellence. There are in every city a thousand petty excitements, which, while they develop the minds of youth into a premature smartness, tend powerfully, by their number and variety, to prevent the formation of habits of protracted and profound reflection. These febrile agitations, succeeding each other daily, and, while they last, preoccupying the mind, to the exclusion of higher objects, retard the healthful growth of the intellect and unfit it for an ascent into loftier regions. And there are in the city so many influences opposed to the finest development of the bodily frame, that families planted here, unless recruited from without, after a few generations pass away. However admirable a field the city may furnish for the display of powers already in a measure developed, yet there

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is certainly about it an atmosphere unpropitious to the unfolding of native talent, the building up of original strength and the forming of childhood and youth for the noblest manhood.

But in the country, life begins under different conditions, and both body and mind unfold in circumstances far more propitious to a steady and a healthy growth. There are no perilous excitements to overtask the brain of childhood, and no contracted limits to prevent the free action of the physical powers. The native energy of childhood finds a boundless field of activity amid forests, singing their unceasing anthems responsive to the breeze and the tempest, and upon broad lands smiling beneath the hand of toil. Necessity compels the cultivation of a manly self-dependence; and even the recreations of rural life, while they give more firmness to the body, rouse all the dormant energy of the mind, and teach it tact and self-reliance, and so prepare it for future triumphs. The excess of physical efforts characteristic of the country, however adverse it may be in after life to the progress of the mind, in its early stages is of immense advantage. It is of the last importance to the greatest triumphs of the intellect that it should have a vigorous form through which to labor; and while the joints are knit thus strongly, and the whole physical man is receiving the finest development — the mind is gradually unfolding, and gaining a power of comprehension and a tact in subjecting the outward world to its control that need only contact with men to make the man of business, and the fostering hand of science to enable it to shine in the highest walks of life. The alternate labor and repose; the activity and the temporary intercourse with society; the very fewness of the topics of interest, and the solitude which leaves the mind free to revolve them in all

their aspects — the simplicity of their recreations, and the healthful vigor they call into exercise — all combine to make the life of childhood, spent among the material works of God, the finest discipline for a vigorous manhood. Account for it as we may, it is the country that renovates the city, and pours fresh life into its veins, and rears the most notable of those who urge on its commerce and advance its arts, and hold the highest positions in the liberal professions. Daily is there rushing into our cities a stream of youth, some of whom are soon to bear up all their most precious interests: educate their youth, conduct commerce, direct the press, dispense the law, unfold the Gospel, and administer the vast and complicate concerns of these great centers of activity. They bring with them an amount of mental and physical energy, which, when only partially revealed and in part employed, infuses new life into all the operations of business, and puts a fairer aspect upon an advancing population. Such is the element of power in this progress of multitudes from the country to the city.

We would that this were its only element; but it needs only a brief acquaintance with the city to know that there is here another element, potent and visible — an aspect of death as well as of life. It is not all, nor the larger part of this multitude, that win success. Many, cast down on the very threshold, lose the vantage ground of youth, and enterprise, and vigor; and, when it is too late to retrieve the errors and follies of the past, awake to a bitter struggle for the mere necessities of life. Others return, broken and diseased, to the paternal roof, to drag out a dishonored and useless life, or sink into an early grave; and many there are who, in the very blush of manhood, and the opening of hopes and powers brilliant and wonderful, are suddenly arrested in their career, and

borne to the tomb, with scarcely a friend to weep over their blighted prospects and mourn for the dark night that so soon has succeeded the resplendent dawn. Coming hither from the retirement of the country and the guardianship of the father's house, they enter a city where the great adversary hath spread his net at every corner; where all that art, and wealth, and wit could do, to allure the young along the broad pathway to perdition, has been done; where pleasure appeals to their every sense, and fires the imagination with scenes of yet unenjoyed happiness; where the theater, with dens of harlotry and bacchanalian assemblies clustering around it, opens nightly its doors for the simple to pass in and commence the downward progress; where vice in its most attractive forms is ever on the alert for victims, and concealment, defying the censure of public opinion, pleads for indulgence. Here the young man finds no patient mother, nor gentle sister, nor wise father, to sustain the weak purpose of right, and point onward to a better world. Released from all the associations of early friends and the hallowed restraints of the house of God, he has no kind advisers: while those with whom he associates too often are accomplished only in the arts of seduction, and bent chiefly upon carrying him with them into every scene of folly. Unhappily, in too many cases, he enters this scene of temptation with no well-settled religious principles and no firm habits of moral conduct. Without a chart or a compass, he is out on a voyage for life: alone he attempts to navigate where the old, and the wary, and the experienced dare not venture. Alone in a great city, amidst the shifting tides, and under-currents, and varying winds, and sunken rocks, he pushes fearlessly forth. There is, indeed, an aspect of nobility and the sublimity of the loftiest heroism in the brave

struggles of him, who, knowing all the dangers, yet confident in the protection of a Divine Arm, and the guidance of the Omniscient Eye, calmly and warily goes forth to build up a reputation, and sustain the great interests of society, and develop his high powers in noble action for the uplifting of humanity. But there is fear, and uncertainty, and anticipated evil, that make the heart sink, when the youth whose only aim is, perchance, to rear a fortune, engages in the enterprise, with no friend, divine or human, to guide him, and suffers himself to be swayed by every impulse in the pursuit of present pleasure.

The ancients tell us of the three sister sirens, who, residing on the coast of Sicily, attracted to the shore, by the enchantment of their singing, any unhappy voyager who happened to sail within the sound of their voices. No sooner, however, was he once within their power, than they cruelly destroyed him. There was heavenly enchantment in their singing, but certain death in their embrace; the power of their melody at a distance was ravishing, but the end of the delirium was ruin. The bones of their victims lay heaped and bleaching in the sun. Yet, although these were visible from afar, no sooner did the breeze bear the delicious strains of their music full upon the ear of the forewarned sailor, than, reckless of consequences, he made for the shore, and added another to the sad trophies of their power. Ulysses, with a wariness which well became so princely a leader, stopped the ears of his companions; and causing himself to be bound to the mast, commanded them wholly to disregard his orders while they were passing the enchanted ground. No sooner, however, did he hear their voices, than, struggling to release himself, he ordered the sailors to row for the shore. But they,

true to his previous command, and insensible to the witchery that overpowered his judgment, disobeyed, and passed on safely. When the Argonauts, in their famous expedition for the golden fleece, traversed the same waters, Orpheus, whom they carried with them, by his divine strains, surpassing those of the sirens, preserved the sailors from the fatal seduction.

Without a fable, we have in our cities three monstrous sirens, whose seductive melody attracts thousands to their fatal embrace. There are other seductions, it is true, and other evils; but amidst them all, the *wine-cup*, and the *harlot's chamber*, and the *card-table*, are pre-eminent. These address themselves to our unguarded youth; these steal away money, mind, conscience, and leave them broken and blighted forever. Toward these a thousand fingers point, a thousand avenues open, and a thousand voices urge. The minor temptations which first beset their path often conduct to these perilous enchantments. Could the bones of their victims be heaped around the doors within which they ply their fiendish trade; could the skeletons of the once bright and noble whom they have ruined in fortune, in body, and in soul, be gathered there, the frightful pile would o'ertop the very houses, and stern reality cast into the shade all the grim and monstrous imaginations of ancient fable. Some there are, of clear judgment, and stern purpose, and wary conduct, who, like Ulysses and his companions, in spite of the rebellious impulses of the inferior nature, resist the tempters at the outset, and soon pass beyond their power. Others, like Orpheus and the Argonauts, by the aid of heavenly powers and the strength of religious principle, and under the daily guidance of the Divine Word and Spirit, overpower the seductions of earth, and conquer the sensual and impure. But many there are—

a vast army in multitude — who, possessing neither the cool temperament, and the clear judgment, and the firm purpose of the one, nor the humble faith and devout spirit of the other, are always in imminent peril. Pleasure, at first their recreation, is ever seeking to become the chief object of life. She cries to them, as nightly they pass her thronged threshold:

> "Here dwell no frowns, nor anger; from these gates
> Sorrow flies far; see, here be all the pleasures
> That fancy can beget on youthful thoughts,
> When the fresh blood grows lively, and returns
> Brisk as the April buds in primrose season.
> And first, behold this cordial julep here,
> That flames and dances in his crystal bounds." — Comus.

Companions already initiated persuade some; desire already ripened into lust impels others; curiosity to know the world and understand the mysteries of this enchanted palace, of which they had heard afar, draws not a few within the evil precinct. Here and there, a soul, strong in its integrity, repels the seducer.

> "Were it a draught for Juno when she banquets,
> I would not taste thy treasonous offer: none
> But such as are good men can give good things;
> And that which is not good, is not delicious
> To a well-governed and wise appetite."

The number who approach the shore and enter the palace where these sirens live; who come forth yearly, diseased and dishonored; who offer their health, and fortunes, and prospects, and peace of mind, and everlasting well-being upon these bloody altars, is large enough to waken the deepest solicitude in every Christian heart. We would appeal, in these pages, to this multitude of the young who yearly enter our cities, and set before them the power and the fearfulness of these temptations. We would argue the matter with those

whose years and position give to all their doings a commanding influence, and we would persuade them to make war upon those customs of society by which the net is spread for the innocent, the habits of vice confirmed in those already corrupted, and the efforts of good men to rescue the lost wholly counteracted. It is in behalf of absent fathers, and mothers, and sisters, who have sent hither the pride of the domestic circle, in the hope that he would honor those from whom he sprang, and rise to a position of respectability and usefulness; it is in behalf of the grandest interest for this world and that which is to come — of the youth in our cities, by whom all our most precious civil and religious institutions must soon be upheld — that we would here speak. May this voice not be wholly lost amidst the roar of earthly business, nor the seductions of pleasure and the demands of a frivolous literature prevent the young man whose eye may rest on these pages from giving heed to the lessons of wisdom, which are able to confer upon him the purest happiness of time and the salvation of eternity.

THE WINE-CUP.

"Let us reason together."

MIGHTIEST of the temptations which assail young men in these our larger towns and cities, and most successful in the debasement of their manhood, is the intoxicating bowl. Poetry has wreathed it with the most fragrant garlands; Custom has stamped it the most essential element of a genial hospitality; Beauty has pressed it to their lips with all the silent eloquence of love; Care and Disappointment have fled to it as a refuge; while Mirth and Wit have crowned it king of all good fellowship. Sparkling in wine-cups, creaming in bowls, foaming in tankards, in hue various as the colors of the rainbow, in taste mingled to suit all palates, this Spirit of Intoxication weaves, in all places of festive resort, the infernal web of his enchantments. An officer of state, he palsies the arm of justice; a hero at weddings and feasts, he lends wit to the brainless and folly to the wise; in all times of political excitement, he is the chief demagogue; in all seasons of wide-spread pestilence he is the most beloved physician; in war, his presence inspires courage; in peace, it rouses the sluggish currents of the blood; toil comes to him for help, and idleness for enjoyment; health for recreation, and sickness for health; heat for refrigeration, and cold for warmth: fashion grows riotous at the sight of his rubi-

cund visage; and beggary, wallowing in the mire at his feet, forgets its rags, and deems itself a sovereign.

This smiling villain, who has made the customs of our social life and the genial habits of the domestic circle his ministers, addresses the young man in ways the most seductive, at times when he can gather to his side all the force of wit, and beauty, and age, and learning, and high position. He argues, too, with all the damned sophistry of a fallen spirit, making "the worse appear the better reason." His appeals are made broadly to that love of excitement which a gracious God hath conferred upon the young, in fullest measure, as the treasury of strength and stimulus to action in reference to the great and noble achievements of life, but which this seducer would prostitute to the base purpose of the most degrading enslavement. Society, drugged into an appalling torpor, either beholds, with indifference, the mightiest and the noblest of its sons falling before his insidious arts, or arouses itself only to an occasional and spasmodic effort to repel the destroyer.

In addressing you, young men, on a theme so old, on a temptation so obvious, let the very power and success of this evil be my apology; let the very fact that it is *old*, and has employed the tongues and pens of men inspired and uninspired to oppose it, assure you that it is not a temptation to be despised, that it is an evil against which you may need all the guardianship of the clearest argument, the firmest principle, and the most decided purpose; let the sad success which among us hath crowned the arts of this tempter, as year by year he beggars thousands of fortune and reputation, and sends hundreds of the flower and strength of your number into a dishonored grave, convince you that I seek not to fight a

conquered or a feeble adversary; let the despairing grief of fathers, and the tearful anguish of mothers, the lamentations of sisters, and the dumb, heart-breaking agony of wives, over those who, through the seductions of the wine-cup, have lost all that is pure and blessed in life, and all that crowns the bed of death with the glory of a better world, be my argument with you to listen calmly, to weigh impartially, and decide fearlessly and forever in reference to the use of intoxicating drinks.

There may be those who are beyond the reach of argument, with whom nothing less than the most impressive and stirring eloquence, that heaven has ever conferred upon man, will avail to secure a patient hearing; to whom the moral aspect of this great question has no attraction; whose foregone conclusion against the fanaticism of its agitation is not to be affected by the grandeur and benevolence of a cause that seeks to dry up a full fountain of human debasement, and give back to life and hope and society those who might be its noblest ornaments, and recall from the darkness of fast-approaching woe to the abode of bright and holy spirits those, whose souls are most precious and whose redemption will soon cease forever. Many of you listened, recently, to appeals on this great theme as elevated and eloquent as mortal man ever uttered; appeals enforced and energized by a fearful experimental acquaintance with all the dangers and the woes of the intoxicating cup. In tones thrilling, and language apt, and description often affecting and sublime, you have heard this cause presented; while congregated thousands, breathless with interest and bathed in tears, gave back the response of their deepest sympathy to the wonderful pleader*—a man in whom most strikingly

* John B. Gough.

God vindicates his right and ability to bring good out of evil, and from the blight and woe of a terrific experience, from even the death of infamy to which the minions of this arch-seducer, and the opposers of all that is most holy and beautiful in renovated manhood, would have condemned him, to weave the network of that sublime and subduing eloquence which has been cast around entranced myriads and gathered multitudes on the side of a principled and life-long opposition to an habitual use of the intoxicating cup. I bless God for the manifestation of *his* power in polishing and wielding such an instrument for the quickening of hundreds of thousands to a perception of the evil that threatens their firesides, and in preparing one who should himself be a perpetual encouragement to the fallen, to look up and live. Such transcendent gifts of eloquence are among the rarest mental endowments conferred, now and then, upon one and another, through whom God would speak to millions in the great crises of human affairs and so work out more perfectly his own gigantic designs. And if there be any here to-night, who are already in such bondage to the power of the destroyer, through the force of appetite already grown strong, or any in such bondage to the frivolous sentimentalism of the mere fashionable pleasure-seeker, that they cannot listen impartially to a plain argument on so antiquated a subject unless it come borne on the tide of such eloquence, then must I turn from them and address myself to the mass of those before me — to the great majority of you, who in the springtide of your life, as yet

> "Are not tainted at the heart,
> Not poisoned quite by this same villain's bowl."

In this, your early manhood, it is of the last importance you should have thoroughly established the great prin-

ciples by which your life is to be governed, and according to which it is to be unfolded. These practical principles especially, which concern your intercourse with society and arm you to meet the temptations to evil which on every side address you, should be fully investigated and settled with all the authority of reason and conscience, beyond the reach of a peradventure. You should be anchored to some fixed positions in respect to those drinking customs which prevail to some extent in reputable society, and through which the strong have become weak; the learned, idiotic; the affluent, destitute; and the honorable degraded. I wish to appeal to no temporary motives, but to frame an argument that shall commend itself, at every step, to your own good sense and "god-like reason," and establish in your mind convictions that will mould all your future practice and save you from the possibility of either being yourself betrayed into habits of intemperance, or becoming undesignedly accessory to the ruin of others. In this discussion, permit me to follow out a threefold line of argument. I wish to demonstrate to you that the ordinary and habitual use of any intoxicating beverage is alike an immorality toward man and a predicament of danger, into which it is wrong for you to suffer yourselves to be placed — that a true regard both for yourselves and for society, and a sincere desire to please the Infinite Author of our high powers, will compel you to abstain, however luscious and smiling the tempter may appear, and by whatever human authority his plea may be confirmed. It is my purpose to set before you the testimony of One infinitely wise as to the sin and the penalty attached to indulgence in the vice of intoxication — to show you this testimony as it stands recorded in the investigations of science—the records of history and experience, and the clear annun-

·iations of the written revelation; for there is between these three great testimonies a complete harmony, and, combined, they give forth a voice to which all men should reverently listen and implicitly bow. It is from the *one* will that all laws in the natural and the spiritual world have proceeded; and it belongs to our noblest manhood to study these laws, and appreciate their nature, and harmonize our lives with their teachings. If now I can evince to you that the use of intoxicating drinks, by men in health, is condemned by the clear testimony of that science whose office-work it is to investigate the nature and qualities of all material things; if it can be shown to you that such a custom has arrayed against it all the most affecting testimonies of history and experience, uttered in a manner the most unequivocal, and adapted to move the heart as well as convince the understanding; if too we can open this holy book and find here the authority of its All-wise Author put forth in forbidding and denouncing it; if in all these ways we can demonstrate the evil of this common indulgence, then is it too much to expect that you will intelligently and firmly take that high position, on this great moral question, which, while it will be your own security, will enable you to shed a conservative and happy influence upon society? Let us enter into this discussion with the awful fact full in view, that in this land so transcendant in all the elements of liberty, of plenty, of power, and religious faith, half a million of beings, bearing the impress of immortality, transformed, debased, brutalized, are babbling, and cursing, and ripening for the retributions of eternity—that a million of parents, and wives, and children are even now crushed and tortured under the poverty, the dishonor, or the pains of blighted hopes and terrible anticipations, which sons profligate, hus-

bands and fathers inebriate have brought upon them—that in spite of all the light which has been shed on this subject, there is a large class of men, reputable in the world's eye, among whom this drinking custom still prevails, binding them in chains from which they scarcely make an effort to escape; while from them the fatal influence descends, enlarging as it goes, affecting the social habits of multitudes, palsying the arm of law and flooding society with the means and the opportunity of general indulgence. With such facts as these before us, let us gather up the principles which the progress of this cause has thoroughly established and reason out those conclusions which will remain unchanged for all of life.

1. Science has done much to aid us in bringing our principles to the test of a cool reason. Its deductions are not made to favor party. The analyses of the chemist and the examinations of the surgeon furnish plain facts, as incontestable as the known facts opened by science upon the world, in any other department of human knowledge. In the same way and on the same ground that we receive our knowledge of nitric acid and opium do we arrive at the great chemical facts in reference to alcohol. These examinations and analyses, made by hundreds of the most distinguished names in medical science, some of them living centuries ago, demonstrate the following facts: 1. Alcohol is a *poison*. You need but to open any medical work that treats of poisons and you will find this liquid classified with strychnia, belladonna, hemlock, monkshood, fungi, and treated uniformly as a virulent poison, its operation upon the human system traced out, and its fatal tendencies established by the most conclusive facts. Taken in a concentrated form and in large quantities it often destroys life almost instantaneously. Received into the system in

smaller quantities and in a more diluted state, it acts directly upon the stomach as an irritant, precisely as arsenic and cantharides. It affects the heart, urging on its action like the pressure of steam upon the piston; it mounts to the brain and converts that sublime dome of thought into a whispering-gallery for shouting maniacs; it enters the lungs, inflaming and gradually destroying their delicate texture; it vitally impairs the healthy action of the liver; it careers along the arteries, deranges that fine lymphatic system which circulates the blood through the flesh, extracting its vital power and then sending it back effete and useless into the veins. It predisposes to, and itself produces, a hundred forms of disease; so that when the raven wing of pestilence is spread abroad, the bibbers of intoxicating drinks are always among the first and most numerous victims. Derangement waits upon it; consumption drags its panting form by its side; dropsy swells and puffs, and a train of haggard, awful specters hobble on behind this monster poisoner of men.

In this connection one or two remarks are in place. Poisons are not all equally fatal. There are only two, which, taken in the minutest quantities, are uniformly destructive of life. These are hydrophobia and the plague. The other poisons, whether mineral or vegetable, may be taken in minute quantities without any sensible effects. Some of them are among our most powerful and valued medicines. The fact, however, that a very small quantity of arsenic may be taken daily, for years, without producing any sensible effect, does not prove that it is not of the nature of arsenic to poison. It simply proves either that its power to injure has been counteracted by other agencies, or, what is the same thing, that the vital energy of the human system is sufficient to nullify

its action for the time being. So a man might burn a part of his body slightly every day and the recuperative energy of his system might heal it, and under such a process he might continue to live a hundred years, yet this would not prove that fire, when applied to the human frame, was not a powerful agent to destroy its organization, and ultimately produce death. Now this is precisely the case with alcohol when taken in minute doses; it may exert no perceptible influence as a poison; its action may be effectually resisted by the strong energies of the body; yet still its nature is unchanged; it is, after all, nothing more nor less than a poison, which, whenever it acts at all, affects injuriously a healthy system.

Another fact to be noticed in this connection, is, that in alcohol there is not a particle of that which nourishes and sustains life. It is as barren of nutriment as the electric flash. When a man is a glutton in eating, he uses to excess that which has the power of life; but when he uses intoxicating drinks, however moderately, if he uses them *as drinks*, he takes into his system a poisonous irritant. The excess in eating healthful food consists in overburdening the digestive organs with that which in itself is life-giving: the excess in the use of intoxicating drinks consists in taking at all, as a beverage, that which in its nature is poison. It is well to have garments to keep out the cold, and a person may so burden himself with them as to enfeeble his constitution and undermine his health. This would be an excessive use of them. But any man, though he had the strength of Hercules, that should put on the tunic of Nessus, might find, to his cost, that there was something in the nature of a garment which would make it wise for him to let it alone. This, then, is the great distinction that science has demonstrated between alcohol as a beverage and healthful

drinks. It is a poison in its nature, utterly without nutrition, an irritant, not a minister of life, but of death.

Another fact which science has unfolded is, that alcohol is created by fermentation, not by distillation. It was once supposed that alcohol in the form of fermented drinks, and alcohol in the form of ardent spirits or distilled liquors, were different products. But science has demonstrated that this distinction is purely imaginary. Alcohol must exist before you can distill it: it must first be created by the process of fermentation or putrefaction. Then the fires beneath the still-worm lift it in vapor, and separate it from most of the other materials held in solution with it. Distillation is to alcohol what smelting is to iron. The iron exists in the ore, and smelting only separates the pure material from the earthy particles in connection with it; and distillation simply performs the mechanical process of removing the spirit from the various materials formed in the process of fermentation. Alcohol is the same in the one case as in the other. Thus science triumphantly vindicates the position taken by the advocates of temperance when they include all intoxicating drinks, whether fermented or distilled, in their pledge of abstinence. It has shown, that that which intoxicates is, in both cases, the same narcotic poison; that, whether you take it in the form of brandy or madeira, it is the same thing in its nature and in its final effects. There cannot be a more unfounded distinction than that which is made when the gin, and the rum, and the whisky, and the brandy are denounced as only fit for those already inebriates — as poisons of a marked character, to drink which is to degrade yourself to a level with bar-room tipplers — while madeira, sherry, and champagne, especially such as you obtain in this

country, enforced with spirit and drugged for the market, are wholesome beverages. Both, and all are intoxicating, as *we* have them. In them all lies concealed the same deadly poison which has desolated so many households, and deranged so many intellects, and set on fire the courses of nature, in cases innumerable. The element of evil may be associated with different ingredients in each of the varieties of spiritous liquors, yet the toast-drinking, wine-loving gentleman will just as surely feel the thrill and the excitement of its irritating action upon the nerves and brain, as his servant who quaffs the poison in a more concentrated form, but the same essentially, in quantity, in his tumbler of gin.

On all these points the testimony of science is clear and unequivocal. It pronounces the element, which, when separated from its original combinations either by fermentation or more perfectly by distillation, has the power of intoxication, a poison. It declares to you that the very thrill of excitement, to produce which men resort to the use of intoxicating drinks, is the work of *poison* upon the coats of the stomach and the nerves which convey the impression directly to the brain. There are many who are ever ready to appeal to natural science, when it can be made to throw a shade of doubt over the inspiration of Scripture, or when it may conduct them to such improvements in the arts of life as will bring wealth into their coffers. I press home upon you now this appeal to the teachings of science, in respect to the customs of society, and declare to you, with all the authority which the most thorough analysis and the amplest experiments can impart to what I say, that the use of intoxicating drinks, on the part of the healthy and the vigorous, is a process of poisoning, the more fearful in its character from the insidious mode of its operation,

and the terrible necessity it generates for the continuance and increase of this element of evil. It is as if you should tear asunder the gases which, in combination, form the healthful atmosphere and the sparkling water, and daily inhale a portion of nitrogen and hydrogen. It is as if, descending from the salubrious position where the elements were held in happy equipoise, you should occasionally plunge your head into a diluted bath of carbonic acid gas, less concentrated than nature sometimes gathers it together in wells and sinks of corruption. The very fact that, in its operation, the poison is so taken as to act slowly, constitutes the very secret of its terrible success. Were it more sudden and violent in its action; or were it at first taken in such quantities as to test its ruinous effects and develop at once its deadly influence, then it would be suffered to remain quietly on the druggists' shelves with opium and arsenic. But when, by a process of dilution, it is at first taken in such quantities as to secure the stimulus without subjecting the victim to any immediate evil, then secretly it excites the appetite, and creates the necessity for its presence, until he is its veriest slave, and ruin begins to stare him in the face for time and eternity. Write out, then, on every decanter of the intoxicating beverage, whether distilled or fermented: *Poison to the body — derangement to the mind — ruin to the soul!* Such is the calm, clear, impartial testimony that science brings to warn you against the arts of this chief tempter, and forearm you against his assaults.*

* Dr. Nott, in the "Enquirer," thus speaks of diffusive stimulants, such as brandy, alcoholic wine, beer, etc.: "Diffusive stimulants also act injuriously on the parts with which they come in contact, but differ from the former class (local stimulants) in their influence being extended over the whole system. If an individual swallow a small proportion of pure spirit on an empty stomach, a sensation of burning or irritation ensues. Other and more distant organs, however, shortly afterward par-

But leaving this position, permit me to conduct you to another, from which, with equal distinctness, you may discern the true nature of the evil before us and the legitimate results of the use of the intoxicating cup. If science lifts its voice against it as suicidal, so with greater emphasis do all history and experience. The history of the deeds of this arch-tempter no man can read without

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ticipate. The brain, in particular, exhibits marks of disorder, and a species of temporary delirium or mental excitement follows, in addition to general physical disturbance. All of these symptoms indicate some peculiar influence by which diffusive stimulants expand and operate over the whole of the animal functions.

"For these reasons it will easily be perceived how incomparably more dangerous is the class of diffusive stimulants, than those designated as 'simple stimulants.' The latter exercise their injurious powers on a limited scale only; while the former possess the power of injuring one or more of the vital functions at the same time. The brain, for example, may be silently undergoing destructive changes, while at the same period the stomach and its functions may be so disordered as to hinder digestion and nutrition; and thus the two grand sources of life and energy suffer, either simultaneously or successively, from the same pernicious cause.

"The peculiar powers of the nervous system bear an important relation in regard to the present inquiry. In relation to diet, one of nature's sentinels consists in *the distinct sensation* which is experienced when the stomach is loaded with food, either improper in its quantity or injurious in its quality. The class of diffusive stimulants, however, when taken in moderate quantities, produce more or less injury without exciting *conscious sensation* in the stomach. General exhilaration usually follows moderate vinous indulgence, but the stomach itself, when in a state of health, may or may not display conscious gratification or dislike.

"*In this consists the great danger of moderate drinking.* Individuals commonly do not *feel* any uneasy sensations consequent on moderate indulgence in wine; they cannot, therefore, for a moment, suspect the slightest possibility of injurious consequences arising from a cause apparently so innocent and devoid of danger. Experiment and extended observation, however, lead us to a contrary conclusion. The healthy relations of the system may, for some time, be almost imperceptibly undermined, and its harmonious operations disturbed, and not the slightest suspicion be entertained that these changes have originated in some injurious, though silent, action on the digestive organs."

unutterable loathing and horror. That which is written forms the saddest and darkest chapter in the records of a fallen humanity. Yet that which is unwritten, which the memory of God and the unhappy victims alone retain, will, erelong, startle assembled millions and darken the vault of heaven with horror, when these scenes of woe, and riot, and worse than brutal indulgence shall be revealed at the last great day. The pathway of this deceiver has ever been strewn with blasted hopes; thronged with a haggard, emaciated, filthy, riotous multitude, vocal with obscenity and blasphemy, with the ravings of despair and the songs of the delirious; bedewed with the tears of heart-broken wives and parents: beside him I see half-starved childhood, weeping womanhood pleading with him to spare the father and the husband; I hear all cries of rage and horror, and see all forms of disease and wickedness escorting his progress. I look back far into the past and trace his footsteps in sin, and shame, and blood. He debauched Noah; he cursed Canaan; he brought down the divine malediction again and again upon Israel. Profane history is full of his deeds of death. Read the life of Bacchus, the god of the wine-cup. Behold the images sculptured to represent his character and influence! There is beauty in Venus; majesty in Jupiter; stern manliness in Mars; rugged, brute power in Vulcan; chaste freedom in Diana; elasticity in Mercury; but Bacchus is the very picture of an effeminate, lecherous, idiotic young profligate, chanting his obscene songs as he reels from side to side, amid a crew of noisy and riotous bacchanals. He is the god of rowdyism and revel, and he marches through the land like a babbling inebriate, with an escort of drunken fools dancing and shouting by his side. Sometimes, indeed, he is seen naked, riding on the shoulders of Pan; and

then again, as a miserable, dropsical, trembling old man; as if to represent how quickly the intoxicating cup could transform beautiful and vigorous youth into the decrepitude, and helplessness, and hopelessness of a forlorn old age. Associated with him and his image were other things most infamous and abominable. "What shall we say," says the younger Pliny, "to the infamous representations upon the drinking-cups and vessels for wine, which would seem as though drunkenness alone were insufficient to excite men to lewdness." Fit god, this, for the mad and suicidal worshipers, whose highest joy is in the intoxicating cup and whose noblest service is the prostitution of their immortal nature to the most debasing sensuality! fit deity for the tavern and the grogshop! fit president for the midnight revel and stale debauch! fit usher to the haunts of infamy and the gates of her whose guests are in hell! But God forbid, that he, who has thus befooled the race; he, who gave to Circe her wand of power to change the proud followers of Ulysses into swine; he, whose footsteps have beggared millions, and whose presence has turned the Eden of our households into scenes of horror not unlike that which the pen of Dante has so vividly described in the final dwelling-place of the inebriate; that he should preside at our festive boards; that our sons and daughters should weave garlands for his idiot brow, or that his image should be installed in our city-hall or state capitol. And so whenever along the past you trace the history of this deceiver, you behold the wrecks of humanity, society debased and corrupted, while vice in every form, grown rank and tall, attends his progress.

Now it is a matter of vast importance that, in taking this review and deepening in your souls a just impression of the evils which follow the use of the intoxicating cup,

you should understand precisely the source of all this misery, and the cause which has led on to such fearful results. There must be something clear, marked, and decisive in any habit or custom, which shall issue in such streams of suffering; there must be something here on which you can lay your hand and say, *this* is the radical principle which has given birth to these frightful products. *It is perfectly demonstrable in this case, that the habit of drinking alcoholic liquors in any quantity, or in any such quantity as is deemed safe and prudent by those who use them, is not only the prime, but almost the sole cause of intemperance.* And here I wish to distinguish between what, for distinction, may be termed a generic and a specific cause; between those general customs which may, now and then, effect certain results, and those special customs which always tend to produce them, and which, but for some peculiar counteracting influences, always would produce them. The habit of eating may result in rare cases of gluttony; but these are exceptions to the rule and by no means mark it as a specific cause; but the habit of quaffing the intoxicating cup is not so much a general or an occasional, as it is a specific and constant, cause of excess in drinking. Unlike healthful food, it is of the very nature of this poison, wherever it exists in quantities sufficient to produce a perceptible effect, to induce a thirst for itself, which, as it is gratified, in time ripens into a morbid craving for increased potations, until there is created the burning appetite of the confirmed inebriate, which only the fiery liquid, that has produced it, can for a moment gratify, and which begins its horrible demands the moment the excitement of the stimulant has passed away. It is of the very nature of all intoxicating liquids so to corrupt and destroy the vital powers of the body,

that a seeming necessity for their use, in increased quantities, is thereby generated. This is not an occasional cause; it is not the result of peculiar circumstances or of peculiarities in individuals; it lies in the very constitution of alcohol as a poison to the body of a healthy person. The process of destruction may be checked in many instances; temperament, business, grief, may retard or accelerate the progress toward confirmed inebriation; but in all cases, there is a natural tendency to increase the quantity of the stimulant — a tendency to great and fatal excess, resulting from the very nature of the intoxicating potion. Alcohol is always a specific cause of intemperance. This is always its aim; and that it does not always attain it, is due to causes out of itself that counteract its operation and save the unwary from its fatal grasp. The father may drink, and, armed by his temperament, and his mode of life, and his firmness of purpose, and the aid of other causes out of himself, he may succeed in resisting the natural tendency which urges him on to a drunkard's doom; while his noble son, with a more excitable temperament, and a higher state of animal spirits, and less power of purpose, and fewer assistants from without, will drink and drink deeper and deeper, and the intoxicating cup shall show forth in him its real nature and its fearful power, as with frame diseased, and manhood broken, and intellect darkened, the poor sot reels home to die. It is this tendency, inherent in the nature of the intoxicating beverage whenever and however used, that arms the drinking customs of society with such fatal power. The father who tolerates it at his table, still more if he presses it upon his children, flings poisoned arrows at the hearts of those he most dearly loves. The friend, who in the exuberance of his hospitality, furnishes these powerful and diffusive stimu-

lants to his guests, pours out to them unwittingly a slow but real poison—a poison which, when once it has created a place for itself, where the benevolent Jehovah never designed it should be, in the vigorous bodies of immortals, may yet work on for months and years, until, of all the gay circle that gathered around his festive board, but here and there one is left; like solitary pines blackened and sighing in the wind, while the desolating fire has leveled all their former companions with the dust. Now this very tendency to increase and form a deeper and deeper thirst for it, is one of the signals that nature holds out to reasonable men, that the thing they drink is radically a poison. What healthful beverage—what life-giving food ever utters this voice of give, give! give!! until the brain reels, and the paralyzed system relaxes, and the body descends to its mother earth? Go, gaze upon a man suffering under the torments of delirium tremens—see him, as I have seen him, his judgment dethroned; his memory lost; his imagination peopled with demons; his nerves quivering and crawling, while still the poor sufferer pleads for the intoxicating bowl with all the anguish of terror and all the energy of despair—and tell me whether that which, beginning with a single glass of the intoxicating wine-cup, created this unquenchable thirst and plunged this man, while yet on the footstool, into the very woes of the nether world, is not a poison of fearful power; and whether those customs, which enforce and encourage, in our young men, the beginning of such habits of drinking, and the formation of this appetite for alcoholic drinks in its incipient stages, are not hostile alike to the best interests of men for this world and that which is to come; whether conformity to them on your part is not both dangerous to yourselves and dangerous to society; whether a true

self-regard, a real patriotism, and a genuine manliness, as well as respect for the higher interests of men for the future, will not oblige you to oppose practically and renounce heartily all such customs by whomsoever advocated and wheresoever adopted? Can you affirm, in the face of all these teachings of experience, that the excess does not lie as truly in the beginnings of intoxication as in its consummation? that the social use of these drinks is not a specific and constant cause *always* tending to create the ripe fruit of intemperance? and will you, in the face of the appalling results to which, in every age, the enjoyment of the intoxicating cup has conducted, persist in the support of a custom that, more than any other one thing, crushes the flower of manhood, brutifies the human soul, and opens to countless multitudes the gates of the grave?*

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* The experience of the world has ever been the same, substantially. The younger Pliny thus writes of the wine drinkers of ancient Rome:—"If we examine closely, we shall find there is nothing on which more pains are bestowed by mankind than on wine. As though nature had not liberally furnished water with which all other animals are content; we even force our horses to drink wine; and we purchase at great expense a liquor which deprives man of the use of his reason, renders him furious, and is the cause of an infinite variety of crimes.

"It is true, it is so delicious, multitudes know no pleasure in life, but that of drinking it. Yea, that we may drink the more, we weaken this liquor by pressing it through the straining bag; and we invent other methods to stimulate our thirst; we go so far as to employ poisons. Some persons before drinking make use of hemlock, that the fear of death may compel them to drink. Others swallow powder of pumice-stone, and many other things which I should blush to name. The most prudent facilitate the digestion of vinous crudities by resorting to sweating-rooms, whence they are sometimes carried forth half dead. * * * Others borrow from the barbarians most extraordinary exercises to show that they are constituted genuine wine-bibbers. They tumble in the mire, when they affect to lay the head flat upon the back, and to display a broad and muscular chest. * * * How many perish in consequence of words

I have shown you thus how experience has demonstrated that the social drinking of intoxicating liquors is *the* source of the greatest amount of intemperance, and that it is not a mere occasional, but a specific cause, always tending to the same result—always, like the cars on an inclined plane, disposed to rush downward with an accelerated velocity and bear all within its power on to destruction. Now, in addition to this, *it has been demonstrated that no man, who has become intemperate, can be reformed and brought out of his miserable bondage, without abstaining entirely from* ALL *intoxicating drinks;* and that, with such abstinence, he can be—he is at once reformed. In the very process of becoming an inebriate the drinker has created the physical necessity for stimulants to preserve him, even for a few hours, from the mania and horror of a body already burnt and disorganized by the fiery poison. He has so tortured and racked the coats of his stomach, the veins and vital organism of his body, and the fine texture of the brain, that he has armed them all against himself and excited them to frenzy in their demands for the very poison that has already set on fire all the courses of

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uttered in a state of inebriety; so that it has passed into a proverb, that 'wine brings truth to light.' Such men, at best, see not the rising sun, and thus abridge their lives. Hence proceed their pendulous cheeks, their ulcerated eyes, their trembling hands, incapable of holding the full glass without spilling a portion of its contents. Hence those furious transports which disturb their slumbers, and that inquietude, just punishment of their intemperance, in which their nights are passed. The highest reward of their drunkenness is the creation of a monstrous passion, and a pleasure which nature and decency forbid. They experience a dearth of memory, and almost total oblivion of the past. Those who live after this sort, call their conduct the art of making time and enjoying life; though the day of their debauch and the subsequent day are equally lost."—ENQUIRER.

nature; and no sooner does he yield a particle to their cries, than the force of the strongest resolution is at once swept away, and the miserable man bows himself again and again to the same brutal indulgence. There is a mighty and an irresistible fascination which the intoxicating cup wields over such a soul, and there is the most amazing impotence of will, and the most entire and infantine helplessness before the destroyer, when the foot is placed at all within the magic circle of his presence, and the eye is permitted to gaze upon the mantling ruin, and the tongue is suffered but to taste a single drop of the ruby wine-cup. Then, as the "melancholy blood" gathers about the heart, and abstinence seems to be the author of feelings horrible and visions dire, this cup, dancing and sparkling before the eye, inspires visions most rapturous, and the unquenched thirst of the broken and diseased form cries out:

> "One sip of this
> Will bathe the drooping spirits in delight,
> Beyond the bliss of dreams. Be wise, and taste."

Oh, never will it be that this long fascinated soul can save itself from the dreadful tyranny of this magician, till he has wholly *reversed* his wand, and forever cast behind him all the means of the enchanting power. And this is the reason why those wretched customs of society are so utterly hostile to all reformation, when once the young man who has begun to enter the rapids of intemperance would turn and strike out manfully for the shore. It is not enough, that within him are a thousand demons struggling for his ruin, and seeking to palsy his arm, and oblige him to float passively down to destruction; but society, with its all-embracing power; wealth, and station, and learning, with all their authority; and beauty, with its magic smile, must combine to assault

the feeble swimmer, and push him back into the fiercest current of a raging appetite. The sight of such a soul, endowed with the richest gifts of intellect and all the finest feelings of our humanity, struggling against the cursed influence that has all but ruined him, and just as he has reached smooth water, and begins to exult in the prospect of a life of usefulness here and of holiness hereafter; at such an hour, to see the hand of woman proffer this temptation, and young companions urge him to accept it, and hoary heads frown upon his want of conformity to a fashionable custom, is enough to make an angel weep, and gather about the thoughtless tempters the heaviest vengeance of a just God. There is no hope for an inebriate that lies not in an entire abstinence from all that can intoxicate; and it is the utter condemnation of this social use of the intoxicating cup, that it arms society against his reformation, and not only makes it the source of his departure, but the determined foe of his return.

And now, were it necessary to strengthen this argument from experience, against the use of all intoxicating drinks, it were easy to demonstrate, from existing documents, that three-fourths of all the crime, and all the pauperism, and the licentiousness, and the accidents on water and land, are due to indulgence in these poisonous stimulants. We are not mistaken here. These absurd customs of society entail upon our country and the world, evils, social, moral, and political, most enormous in the aggregate, as they are in themselves most ruinous to national advancement and happiness. Let the young man who early seeks to participate in all the excitement of partisan warfare, and at the polls labors vigorously for his candidate, remember that a true patriotism exhorts him, first of all, to purify himself and society from

the evils of a custom which, as it prevails, will leave him no liberty to guard, no country to save.

Thus speak experience and history, clearly and strongly, on this important subject. If science declares the intoxicating cup contains poison, experience, in a thousand ways and with a thousand voices, affirms the declaration. The pathway of this deceiver is the path of a destroyer of the bodies and souls of men. In your ears, to-night, young men, history — the past, with all its cruel and horrible monuments of the nature and operation of alcohol — cries out, "Taste not, handle not."

Turning from these teachings of science and experience, *let us enter the sacred temple where God's voice is uttered most clearly — where his will hath been revealed most fully;* let us see if the voice of *revelation* does not harmonize with the utterances to which you have already listened. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. We are sure that whatever the Scriptures present to us as a fact, a rule of duty, or a warning, is true, just, and important. We are sure that, in all cases where the word of God hath spoken, the doubtful at once becomes settled, the obscure is made plain. We are equally sure that there is not, and cannot be, any real contradiction between the teachings of that word. It is not one thing in one part, and another thing in another part. We may, indeed, from ignorance of the customs, and manners, and productions of that people and country among whom it was written, for a time fail to apprehend some of its allusions; but the moment our ignorance is removed, the truth shines forth as the clear light of day.

(1.) It is a fact, that intemperance is denounced with great emphasis. Its existence is not only recognized,

effects and causes. It was not the business of prophets to strike at Homœopathic doses of alcohol contained in some mild, and, in other respects, nutritious wines. Where no bad effects followed, there no denunciation was needed. They struck at something tangible; at something visible; at something which showed a positive, marked, and decidedly injurious character; at something which, when taken into the stomach, acted like a poison. They adopted the rule of common sense, to judge of things by their effects; to denounce the custom of drinking those things which, by their general operation, wrought only mischief. And will any man say that they could not do this; that it was folly for them to do this; that they had not the power to discriminate between the virulent poison and the harmless drink; or that, in so doing, the people could not understand them? Hear how Solomon discourseth on this subject: "Look not thou upon the wine when it is red; when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." Without bringing to my aid a distinction, in the original text, between words that are indifferently translated in our Bible by the same term "wine," the passage itself, to a plain reader of the English, is its own interpreter.* This liquid has all the attributes of a

* In Dr. Nott's Lectures, published in the "Enquirer," I find conclusions stated on this subject to which I was led by a protracted examination of the Bible on this point, some years ago. Two of these I will here state in his own words: "Tirosh, always used by the sacred writers to denote the fruit of the vine in its natural and not in its artificial state, occurs but thirty-eight times in the Old Testament; in thirty-six of which it is used in a good sense and with approbation; once in a doubtful sense; and once, and once only, in a bad sense—and then not on account of any imputed inebriating qualities. Yayin is a generic term, and when not restricted in its meaning, by some word or circumstance,

strong, alcoholic, intoxicating wine. It has the fiery hue, and the elasticity and life of a powerful inebriating liquid. Its effects correspond with its character. It has the deceptiveness and poison of a serpent—its sting is deadly as the adder's. There is deception and death in it. This cup, men are not told, they must drink moderately—but they must not drink *at all*. They are not gravely informed that all the excess here consists in using a few glasses too much—the excess is in using it as a beverage in any quantity; nay, men are not to *look* at it; it has such a smiling visage over its villain heart; it has such a luscious appearance, so clear, so beautiful and sparkling, like the first arch deceiver, that if men *tolerate* it in sight, they are unsafe. If this is not an intoxicating wine, denounced *as such*, then human language cannot express the fact. I want no better guide to reform an inebriate; no other direction more plain, to

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comprehends vinous beverage of every sort, however produced, and whether the fruit of the vine or not. It is, however, as we have seen, often restricted to the fruit of the vine in its natural and unintoxicating state, as existing in the vat, the press, and the cluster. But it is worthy of remark that, when so restricted, we have in no instance found it used in a bad sense or with disapprobation; whereas we have very often found it used in a bad sense and with disapprobation, when used to denote the fruit of the vine in its artificial and intoxicating state.

"In this latter state it is forbidden to kings, forbidden to be looked on, said to cause woe and sorrow, to bite like a serpent, to sting like an adder; and it is finally denounced as a mocker, and employed as a symbol of wrath both temporal and eternal.

"Whereas 'the pure blood of the grape,' the promised beverage to the people of God, is not only coupled with other and precious blessings, but the cluster, which contains it, is expressly declared to contain a blessing in it.

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"This distinction between the fruit of the vine in its natural and unintoxicating and its artificial and intoxicating state, is also made by inspired writers. Even Horace was evidently aware of the distinction between intoxicating and unintoxicating wine:

sweep these fiery wines from every fashionable board and every tavern in the land, and rescue our youth from the drunkard's grave. It is more than touch not, taste not, handle not—it is *look* not. I cannot see how, as a student of the Bible, bound to receive it and interpret it according to the plain rules of common sense, we can get rid of the conviction, that here, as in numerous other passages, God selects out the intoxicating wines of the Jews and expresses against *them*, and those who use them, his divine malediction. The supposition that Solomon here only declaims against the excessive use of that which, in moderate quantities, is a healthful beverage, does not meet the case. The very nature of the thing and its effects, when used *at all* as a drink, are so explicitly declared, that the wayfaring man, though a fool, need not err, in his interpretation of it as a poison, to be

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"'Aufidius forti miscebat mella Falerno;
Mendose, quoniam vacuis committere venis
Nil nisi lene decet; leni præcordia *mulso*
Prolueris melius.' Hor. Sat. ii, 4, 24.

"'*Aufidius* first, most injudicious quaffed
Strong wine and honey for his morning draught;
With lenient beverage fill your empty veins,
For lenient *must* will better cleanse the veins!'

"Elsewhere the same poet says:

"'Hic innocentis pocula Lesbii
Duces sub umbra; nec Sanelius
Cum Marte confundet Thyoneus
Prælia.'

"He tells his friend, Mæcenas, that he might drink 'a hundred glasses of this innocent Lesbian,' without any danger to his head or senses. In the Delphian edition of Horace we are told that 'Lesbian wine could injure no one; that as it would neither affect the head nor inflame the passions, there was no fear that those, who drank it, would become quarrelsome.' It is added, that 'there is no wine sweeter to drink than Lesbian; that it was like water, and more resembled ambrosia than wine; that it was perfectly harmless, and would not produce intoxication.'"

utterly shunned. Univocal, with this passage, are many others. The wine-cup of the fierceness of the wrath of God is not the mild and healthful liquid which is associated continually with corn as a blessing. There is running through the notices of the drinking customs of the Jews enough to indicate that the sacred writers discriminated, as much as was necessary at that time, between the intoxicating draught and that which gave health and peace; and with this distinction admitted, the major difficulties vanish and the word of God responds to the voice of science, of experience and history in justifying the position of total abstinence from all intoxicating drinks.

4. The Bible denounces a fearful woe against those who furnish the intoxicating beverage and encourage men to drink it: "Woe unto him that giveth his neighbor drink; that putteth the bottle to him and maketh him drunken also." This drink is the drunkards' for it intoxicates; this bottle is of a nature and tendency to make the drinker drunk. And methinks, were this prophet Habakkuk here to-night, in our circumstances, with his flashing eye upon this assembly, his bold, inspired voice ringing in our ears, his finger would point this woe, not merely at the low retailer of the poison for gain, not solely at those who, in more ostentatious style, set it forth upon the public table, but against the father who gives to his darling boy that which may prove an excitement too mighty for his warm blood to resist; against the wife who, for fashion sake, must minister it to the husband; against the young maiden who, thoughtlessly, dare pledge a brother or a friend in that polluted cup—who, without designing injury, yet deaf to the warnings of science, and history, and God's word, press the poisoned chalice upon those they love. By a father's pride;

by the love you bear your husband; by a sister's affection and a maiden's hopes, I beseech you beware lest this invisible prophet should hereafter utter this voice of God in your ears, when it is too late to restore the fallen, and in the anguish of a soul racked with sad memories, you look back upon the hour when you gave the intoxicating cup to your dearest earthly friend. There is a woe that falls not alone upon the miserable inebriate; a woe that marks off the tempter and the seducer, whether for gain or folly, and arraigns him as guilty of a brother's blood before the impartial bar of a just God. Hear it! thou thoughtless young man, whose pride and triumph it is to break down the barriers of temperance in your boon-companions and prostrate the long-cherished purpose to renounce the pleasure of the wine-cup! Hear it! ye vile seducers, who know no joy like that of dragging the young, whose purity and temperance rebuke your lusts, down to your own level of sensuality and vice! Hear it! ye who are not afraid to crowd your parlors with bacchanals and minister fuel to the flame already kindled, and throw the grace of fashion, and the respectability of station around the deed of shame! That woe causeless will not come; it is a testimony of abhorrence against the whole system of entertainment in which the intoxicating cup is made to represent the flower and fragrance of a generous hospitality—a testimony issuing from the throne of him who seeth the end from the beginning, and whose eye discerns the seeds of blighted manhood and ruined immortality, sowed broadcast in a well-prepared soil by him who putteth the bottle to his neighbor's lips. And whenever again you are tempted to offer the means of intoxication to any intelligent being, when a miserable worldly policy and the fear of offending the incipient inebriates urge you to provide them for your guests, then

let the vision of this woe flame out before your eyes, and the thunder of this tremendous curse ring in your ears, and the awful judgment-hour awaken such a horror of the deed, that you will resist the temptation and keep your skirts free from the blood of souls.

Such, in general, is the clear and decisive voice of God, uttered in his word, against the use of the intoxicating cup. With such denunciations ringing in his ears; with such stern anathemas hanging over his head; with such authoritative commands not even to look at the tempter blazoned out in burning characters; with such a terrible woe darkening before him in the fast approaching eternity; who dare commit himself to this unhallowed indulgence or take upon himself the responsibility of ministering it to his guests? Such, however, is the unspeakable importance of this subject, so plausible and numerous the reasons urged in favor of some forms of the intoxicating beverage, that I feel it to be due to you, as young men, and to this great cause, to reason the matter still more particularly with you.

You ask me then, as a careful reader of Scripture, why all this fearful denunciation of the use of intoxicating drinks? why this woe pronounced upon him who supplies them for this purpose? why, at length, this terrible exclusion from all that is holy and blessed in the future; this summary shutting up of the inebriate in the prison of despair and in association with all the elements of evil in the universe of God? I answer: It is not chiefly because they so often carry beggary and want in their train; not because they palsy the arm of the father, and dim the eye of the mother, and blast the bright hopes of the son; not because they degrade their victim in the eye of his fellow-men and cast him down from the height of earthly station, or cripple his power of ascent into the

region of wide and mighty influence; for all these earthly ills may fall upon a soul while still it is erect in the consciousness of innocence and the peace of God dwells in it as in the hearts of angels. But it is because intoxication is a direct assault upon the very image of God; it is because it enters the mind and destroys its power of clear perception and consistent steady action, and in place of a thinking, deliberate, moral being, introduces a fiend from the pit and surrenders all the immortal man to its fearful mastery; it is because it stupefies the conscience, and casts down the vicegerent of God from his throne, and renders the soul deaf to the voice of the infinite sovereign, incapable of spiritual discernment; and so makes it an impossible thing for a sinner, under this influence, to accept the offer of salvation or come to the arms of Christ with a sincere faith. It is because it deforms and defiles the affections, destroying all that is good, and noble, and hopeful, and quickening into a wild and riotous existence, all that is evil in conception and all that is polluting in practice. It is because it enervates the will, and reduces the immortal spirit to the slavery of one commanding lust; it is because it neutralizes all that Jehovah has done for the elevation and salvation of men, counteracts whatsoever is most holy and most blessed in means of grace and spiritual influence; while it gives a frightful energy to all demoniac influences, and seals the spirit over to utter and irremediable ruin. Therefore does God denounce the seller, and the buyer, and the drinker of intoxicating drinks; therefore does he summon before him the man, who would thus open the floodgates of a stream so fiery and desolating, and warn him of a ruin beside which rags, and beggary, and disease, and suffering here are but as the sanctions of time compared with the sanc-

tions of eternity—as the misery of a day in comparison with that which knows no end. Intoxication is the dethronement of reason, the stupefaction of conscience, the quickening of all evil passions, the subjection of the will to whatsoever is base, the casting down of manhood from its glory and its power into a horrible pit from which not even divine grace can wisely interfere to rescue it. And is not this a SIN of frightful import; a style of wickedness most intense; a violation of the laws of God that needs to be mirrored forth in the lurid light of the most awful sanctions, and vindicated before the universe by the most dreadful punishment?

But why, you ask, the stern injunction of the text, "*look* not thou upon the wine when it giveth his color in the cup, when it moveth itself aright!" Because it is a sin even to *parley* with temptation, to put yourselves voluntarily in circumstances where the tempter will be in a position to spread around you all his most effective influence, and in the hour of your weakness concentrate all his forces to break down your resolution. Still more is it a sin for a man to take the tempter to his bosom and cherish it ever so little as a friend. If it is right to take the intoxicating cup once, why, to gain the same end, may it not be taken twice? If a man may lawfully begin to intoxicate his brain, why may he not as lawfully, with the same objects in view, consummate that intoxication? Is the beginning of delirium all right, and the perfection of it all wrong? Is a little poison a good thing, and more of it an evil thing? No! the reasoning of multitudes on this subject is directly in the face of this direction of the wise man. There is in the very nature of the intoxicating cup such a power of fascination, a power of temptation, a power of seduction, a power to overthrow the strongest resolution, and by its subtile blandishments

and promises of all that is fair and excellent to carry captive the soul of its victim, that the inspired penman would warn us against parleying with it at all, against making it our companion at all. Who dare ask God not to lead him into temptation, and then go and deliberately quaff the intoxicating cup? Who dare ask God to keep him and his children from the sin and the shame of intemperance, and then take the tempter to his lips, and so insure the first step down the hill-side to ruin? Who authorized the first step? On what principles of morals, of religion, of right; on what interpretation of the holy word of God, can we proceed, while in health, and with no plea of medicine to justify us, in knowingly *beginning* the work of intoxication? I appeal to you, whether you can interpret the passage of Scripture before us in any other light than as a clear injunction against tampering with the *intoxicating* cup. I have tried all sorts of interpretations; I have put upon it various refinements of criticism; but at last it will speak out clear, strong, loud, decisive, "taste not, handle not, *look* not upon the fiery sparkling fluid, that proclaims by all its appearance and movements, that it holds the power of intoxication; that it can enter your brain, and turn out your reason, and stupefy your conscience, and debase your manhood in the dust; that it is a deceiver, a mocker, a destroyer, to be resisted by being avoided, to be overthrown by a determined purpose never to suffer yourself to be brought within the outer circle of the power that has hurled millions from happiness and heaven down to the lowest hell." Tell me why it is that in Scripture men are never warned against looking at the corn and the wine, so often associated together, and pronounced a blessing? Why is it that in the original Hebrew there is a term thus used in connection with corn that is never denounced as *evil*?

Why is it that the wise man, instead of denouncing the fruit of the vine, must needs bring before us only that which bore on its front and in its very sparkle, the predominance of alcohol, the visible fire of poison, the element of intoxication? Because, solely because, it is not corn, nor oil, nor wine itself, as the simple fruit of the vine, that he denounces; but that which had attained the power of affecting the mind, the will, the affections, the whole of the immortal man, and so reducing him to slavery, and keeping him in a terrific bondage. It was the *intoxicating* liquor that did the mischief; and it is against the use of this as a beverage, that he warns us, that he exhorts us not even to cast upon it an earnest look, nor even to lust for a single glass, for at last *it biteth like a serpent and stingeth like an adder.* The interests at stake are too precious to be hazarded in the utterly useless and unnecessary course of exposure to temptation. Yes! young men, I come to you to-night, and in the name of your creator and mine, declare to you, that intemperance begins in *sin* as it ends in ruin. The man who takes the first glass of what he knows to be an intoxicating drink, has *started* on the drunkard's pathway; he has planted his feet on the broad highway to ruin; he has begun to open his soul to the deceiver. I say not a word about healthful beverages; I speak not of wine generally, of that which as yet has not attained the power of intoxication; not of that which, as a medicine, is needful in the counteracting of the poison of disease, of that which derives all its medicinal value from its poisonous quality; but I speak of that which, taken as a beverage in health, yet in itself embosoms the power of intoxication. There is the fiery eye of the serpent; take him not to your bosom; he has a fang of poison, and a heart treacherous and bloodthirsty as the

grave. Your first step in that direction, is a wrong done your immortal nature, and in the face of the solemn injunction of God's word. Listen to the voice of one who, in his person, illustrates the sin and the shame of that first step—of one who, from the heights of literature and science had fallen beneath the power of this fearful tempter: "Of my condition there is no hope that I should ever change; the waters have gone over me; but out of the black depths, could I be heard, I would cry aloud to all those who have set a foot in that perilous flood. Could the youth to whom the flavor of his first wine is as delicious as the opening scenes of life, or the entering upon some newly-discovered paradise, look into my desolation, and be made to understand what a dreary thing it is, when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction, and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not able to forget a time when it was otherwise; to bear about the piteous spectacle of his own ruin; could he see my fevered eye, feverish with the last night's drinking, and feverishly looking forward for this night's repetition of the folly; could he feel the body of death out of which I cry hourly, with feebler and feebler outcry to be delivered; it were enough to make him dash the sparkling beverage to the earth, in all the pride of its mantling temptation." "The pride of its mantling temptation;" there it is; the same cup described so graphically in our text, and here in the case before us, is the awful sanction of that warning, "*at the last it biteth like a serpent and stingeth like an adder.*" Who will say it is right to start in this course of temptation, when the sole motive is sensual gratification; when there is no expectation of any real

good, of any good whatever, but that physical excitement which is the beginning of intoxication; that mental exhilaration which springs not from the healthy action of the powers of the body, but from the incipient working of disease—the flush from the first sting of the serpent whose finished work is death? Who is warranted for no earthly good, for no high purpose, to commence a course of gratuitous stimulation, which however pleasant in the outset, is fraught with danger, and in multitudes of instances ends in the fearful horrors of an eternal death? Who, without *sin*, can start himself, or his children, or his neighbors down this slippery descent, trusting to his power of will to enable him to stop in time?

If, in the times when the text was written, the inspired writer felt bound, with the voice of God, to command men not to look upon the intoxicating cup, how much more would he have felt the pressure of this obligation upon him had he lived in our day. The Jews were comparatively a temperate people. The vine grew luxuriantly over all their hills. They ate of its fruit, they drank of its juice; possessing no knowledge of alcohol in its separate and pure form, and unable to enforce their wines with the product of the still, they drank them chiefly when new, or preserved them to a great extent, with the smallest amount of fermentation. The mass of the product of the vine may thus have been a comparatively innocent beverage. Now, you are to bear in mind that when persons chose to indulge in the fiery and alcoholic wines, they could only avail themselves of that which they had, they began and consummated all their intemperance on the fully fermented wine—on wine without any adventitious aid from the product of the still. They could not advance from simple fermented wine to the enforced wines of our commerce, or from these wines to our bran-

dies and pure spirits. Hence, their intemperance began and ended on the same liquor. Their habits of drinking received no acceleration, and their thirst no new stimulus from the concentrated force of distillation. And among such a people, when in most cases the juice of the grape, if not early consumed, or preserved with great care, passed into the last stage of fermentation, and became vinegar; when, too, the foreign materials for creating intoxication must have been expensive, and not accessible to all, it was not possible drunkenness should prevail to the same extent as with us. There were those who became inebriates; but the process was a slow one, and the means of retardation great, and the descent exceedingly gradual. Men—some men, would have the fiery article, would acquire the alcoholic taste, and thirst; but there could not be the same wide-spread temptation and the same fearfully accelerated progress that distillation has created. The secret of distillation was discovered some 950 years ago; but until the 16th century it was kept, where it ought always to have been, by the apothecaries as a medicine. After that it began to pass into general use, and then so terrible were its effects, so desolating its unrestricted progress, that laws began to be passed prohibiting its manufacture. Now, what has been its history since? It is well known that all our foreign wines are enforced with it to preserve them; and I have been told that even our domestic wines, in many instances, undergo the same process of poisoning. The secrets of the wine manufactories in all our great cities, will one day be revealed in a tale of horror, that will startle the millions of the unsuspecting victims, and pour the wrath of God around the impenitent manufacturer.* Here the young man starts with a material

* The statements, which have been put forth respecting the extent to

that is not the sole product of the vine, that is specially charged with a venom not its own, and borrowed from the still. He creates the appetite, and forms the habit of indulgence on this factitious drink.

Now, if he were confined to this, bad as it is, foreign as it is to Palestine, different in degree as it is from even the cup of which the wise man discourseth, and not to be named in the same day with the wine of the grape which formed the innocent beverage of the multitude of the dwellers in Palestine; yet if he were confined to it, there would be many influences to hold him back, and many difficulties in the way of self-indulgence, and the hope of a thorough reformation would be still strong in the minds of friends. But what is the fact, and what constitutes the most remarkable difference between ours and the times of the apostles and prophets? Why, the moment the love of alcoholic stimulus has been at all created, the tempter presents a material which at once ministers the highest degree of excitement; he brings the product of the still, torn from all its connections and modifying associates, the pure poison from the laboratory of the chemist, and the man passes from the mild stimulus to the active, from the wine-cup to the brandy bottle, and so goes down through all the

which wines are adulterated and poisoned, would be wholly incredible were they not sustained by the most unimpeachable testimony. As an illustration: vastly more champagne wine is sold yearly in New York alone, than the entire amount manufactured. Yet a very small part of this can find its way to that city. The enforcing of the juice of the grape with the poison of the still is bad enough; but the deliberate manufacture of a wine out of the most poisonous drugs betrays an astonishing depth of scoundrelism on one side, and of simplicity on the other—of wickedness on the part of the maker, and of credulity on the part of the consumer. Whoever has doubts on this subject, as to the extent to which foreign wines are manufactured out of poisonous drugs, and how difficult it is for any person to obtain a pure article, may consult a recent pamphlet of E. C. Delavan, Esq., on the subject.

stages of a fearful and rapid descent to the grave of the inebriate. He who begins to love the wine-cup described in our text, is not compelled to stop there. Around him are the temptations to a more rapid descent; and soon, as in thousands of instances, that will not satisfy, these alone will minister to his quickened thirst, and the man rushes down the slippery steep to the state of a confirmed inebriate. Oh! if Solomon could live in these days, and behold the temptations to ruin that from this source beset the path of every young man, and call upon him for a vigorous and a manly self-denial at the very outset, in what terms would he exhort you? on which side would he be found? what would he serve up to his guests, and with what would he seek to strengthen his limbs?

I have sometimes thought that God reserved this fearful trial of temptation until after the light of Christianity rose upon the world, that it might have an antagonistic power able to cope with it, a power that should invigorate the love of our neighbor, and so create a new manhood of holiness, and spread abroad a loftier morality, and so encircle the young with saving influences from childhood, as to rescue the world from another shipwreck, and test the ultimate power of his truth to grapple with the most formidable difficulties. There is no enemy that Christianity has ever had to fight, at all comparable with this. It neutralizes all the power of truth; it alienates a man from the house of God, and it joins him to all the debased and debasing influences of ungodliness, and pushes him forward with the strength of a thousand giants and the fury of a thousand fiends, over the brink of eternal ruin. Neither sermons, nor prayers, nor entreaties avail to hold back the soul possessed with this immortal thirst and raging for the cup of death. Amidst the tears of parents and friends, and the despairing looks of those who love

him most dearly, the heavens gather blackness and the thunderbolt bursts upon the doomed victim's head. Oh! ye Christian men who argue on this subject as if ye lived a thousand years ago in the land of Israel; who rather attempt to reason thus, but in the attempt betray sad ignorance of that time and that people, look about you and behold the mighty enginery, such as the world never saw before, upon every hill-top, at work in parlors, and taverns, and club-rooms, and groggeries, to defeat the purposes of Christ's death, and seduce the young from allegiance to the prince of peace, and blast the hopes of parents in a night more awful than that of the grave. Will ye consent, in any degree or in any manner however slight and distant, to encourage the beginning of the revelry whose end is the starless, hopeless night of eternity? Look back upon the past, ye who have passed beyond the confines of youth and the meridian of manhood; look back and behold how ye stand almost alone, while how many of your comrades have gone down to the grave with blasted prospects for time and no hope beyond! How pitiful the sacrifice, how slight the effort for you, who are temperate men in practice, to take your stand with the inspired writer, and declare that, on no occasion, will you look upon the fiery cup with pleasure, and that you will never mar the joyousness of your festivities by the presence of a tempter whose course of triumph, over some bright, and young, and noble spirit, may be begun beneath your roof.

These young men look up to you for examples in all things; and well will it be if, with the weight of unreckoned responsibility upon you, you shall be able not only to keep your skirts clear of their blood, but with all the power of your influence to bring home to them the hopes and

blessings of the Gospel of peace.* "If meat make my brother to offend, I will eat no meat while the world standeth." There outspoke a truly Christian heart—a heart alive to the wants and woes of our fallen world—a heart sensitive to the character of that influence which is ever going forth from us to bless or curse our fellow-men. That principle of our common Christianity, embodied in the practice of those who profess to seek after glory, honor, and immortal life will at once send a purifying influence through society, and nullify the most

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* Says Rev. Dr. Duff: "In these countries, mantled with vineyards, one cannot help learning the true intent and use of the vine, in the scheme of Providence. In our own land, wine has become so exclusively a mere luxury, or what is worse, by a species of manufacture, an intoxicating beverage, that many have wondered how the Bible speaks of wine, in conjunction with corn and other such staple supports of animal life. Now, in passing through the region of vineyards in the east of France, one must at once perceive that the vine greatly flourishes on slopes and heights, where the soil is too poor and gravelly to maintain either corn for food or pasturage for cattle. But what is the providential design in rendering this soil—favored by a genial atmosphere, so productive of the vine, if its fruits become solely either an article of luxury or an instrument of vice? The answer is: that Providence had no such design. Look at the peasant and his meals, in vine-bearing districts. Instead of milk, he has a basin of pure unadulterated 'blood of the grape.' In this native, original state, it is a plain, simple, and wholesome liquid; which, at every repast, becomes to the husbandman what milk is to the shepherd—not a luxury, but a necessary—not an intoxicating, but a nutritive beverage. Hence to the vine-dressing peasant of Auvergne, for example, an abundant vintage, as connected with his own immediate sustenance, is as important as an overflowing dairy to the pastoral peasant of Ayrshire. And hence, by such a view of the subject, are the language and the sense of the Scripture vindicated from the very appearance of favoring what is merely luxurious and positively noxious, when it so constantly magnifies a well-replenished wine-press, in a rocky, mountainous country, like that of Palestine, as one of the richest bounties of a generous Providence."

insidious influence with which this arch deceiver begins the seduction of the young. For it is, after all, the vicious habits of society — that society to which you assist in giving tone and character — that have most to do with the prevalence of intemperance and the ruin of the unwary. The habits of society are of vastly more importance than those of an individual. You may change the latter with infinitely more ease than the former. The individual may be reformed for a time; but if the customs of reputable society which have produced his downfall, are not reformed at the same time, you leave him alone amidst a fearful opposition — a solitary traveler amidst an army of banditti. The solitary man has *his* influence; but when he falls, his influence shares the same fate. Society has its influence; but, however gross and debasing and polluting its customs, it remains the same mighty engine of power. *It never falls;* it never ceases to influence; it works on, whether its victims live or perish; it creates the moral atmosphere in which young and old move; it sways them with a silent, all-embracing and all-penetrating power; it looks at them in the still night and in the bright day, in the mart of commerce and in the social circle, and charms them into obedience with its fascinating eye. Society, to a soul not yet taught of God, and nerved by Him to rise above its influence, creates sunshine and shade, the stifling heat and chilling cold and the balmy breath of popular favor. And it is to you, therefore, who, more than all others, have power to change the customs of society, and cast out the evil, that I now address myself, and plead with you to follow in the footsteps of that noble Apostle who himself followed so closely in the path of his Divine Master. It is in vain we seek to reform here and there

an individual, while the customs that have ruined them remain unchanged. You may crop a few branches from a tree, while the root and trunk remain vigorous and fruitful as ever. You may attempt to exhaust the noble Ohio and Mississippi at tide water, with a mechanism as mighty as that which reared the pyramids; but until you have dried up the fountains that gush forth from the hidden foundations of the Alleghanies and the Rocky Mountains, and disarranged the great aerial laboratory that feeds them, they will still roll on.* If you would strike an effective blow at this vice, which grows so tall, and with such fatal success plies the arts of seduction, and with such immeasurable malignity crushes the hopes of thousands, then let these words of Solomon be your motto: "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright;" cherish an eternal hostility to all those evil customs which have made our social circles and our festive boards the most subtile tempters; which have paralyzed your efforts, and quenched your enthusiasm in this great cause, and sent down an influence, under cover of which the genius of dissipation, and riot, and debauchery, has sheltered itself from the burning rebuke of an outraged community.

And now, young men, I turn to you: you are strong in youth and buoyant in spirit, and hope is in your hearts, and the future is yet bright, and you are free from the parental government; and now you mean to struggle, manfully and generously, to be something, and

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* "Sapere aude;
Incipe: qui rectè vivendi prorogat horam,
Rusticus exspectat dum defluat amnis; at ille
Labitur, et labetur in omne volubilis ævum."
Hor. Ep. i, 2, 40.

achieve something for yourselves — something that will make your friends proud to name you as their friend — something that will gladden the heart of the fond mother who bore, and the father who reared you as his pride and joy. And, surely, I should be false to my own experience, and to the warmest impulses of my heart, if I did not sympathize with you as I see you buffeting the waves, and cry out to you, "Strike out strong and free, noble swimmer! steadily, confidently urge your way onward: the wind may be against you, the tide may run swiftly; steadily, strongly, then, youthful swimmer, bear up for the shore of thy hopes." Let me advise thee as a brother and a friend; let me speak to thee, not as a cynic, not as a cold moralist, but as one who can tell thee how to swim safely; how to win the shore; how to gain that which will enrich thee here and forever; how to surround thyself with friends, and competence here, and attain a heavenly end. Avoid the Maelstrom! shun the eddying circle! trust not thyself within the outermost circuit of the fearful vortex. The pride of strength, and the bantering of associates, and the influence of fashion, and the power of opportunity, are all enticing thee to try how easily and bravely thou canst ride round that outer circle, and then strike off in the might of thy firm purpose and the confidence of thy glorious manhood. Oh! by your love for the mother who nurtured thee, and the father who has watched over thee; by the hopes of earth and of heaven you cherish, trust not yourself within the power of temptation. I know that here one and there another have buffeted with those waves, have sported in the sweep of that mighty vortex, and come forth alive. But while those few have succeeded, have you numbered the thou-

ds and millions that have gone round and round, till ength, despite their tears, and prayers, and cries, they e gone down forever!

"I write unto you, young men," saith the aged apostle, om Jesus loved, "because ye are *strong*"—strong body, strong in hope, strong in enterprise, strong in he fervor of your passions, strong in the ripened intel- t of early manhood, strong in the will to do and to are all that is necessary for the accomplishment of life's reat work. That strength is a precious endowment of aven, with which you are to labor for society, and ild up a pure and a lasti g reputation, and spread around you the holiest in nces; and so at length, rough the divine assistance, attain to the perfect stature of a man according to the measure of Him who formed and redeemed you. What amount of intellectual power, energized by all the strength of your affections and purposes, do you possess? How mighty is your influence, whether separated in families or combined in associations, for the promotion of high and noble objects! Will you then admit this accursed cup into your fellowship, and associate with a serpent whose venom may enervate your powers, and blast your happiness for this world and the world to come! If you would palsy all the vigor of your fine physical frame, and reduce it to a mass of corruption, a body of death, while yet the dwelling of the spirit, then begin to drink moderately of the intoxicating cup. If you would introduce a foe into your mind that will steal away your brains, and overthrow your judgment, then circulate the sparkling, fiery wine-cup. If you would stupefy your conscience, and deprave your moral sensibilities, and fire your evil passions, then take home with you the intoxicating bowl. If you would

open your doors to an enemy, who hereafter, should you have a wife and children, will drain their life-blood, and send the one broken-hearted to the tomb and leave the others in rags and ignorance to the cold charities of the world, then let the wine and the brandy stand on your dining-table to promote digestion and good fellowship. If you would create suspicion of your capacity and integrity, and alienate from you the confidence and affection of those whose approbation you most desire; if you would unfit yourself for any employment that demands a clear head and a pure heart—that would devolve upon you the responsibility of large business transactions, or the safety and comfort of hundreds of your fellow-men, then indulge habitually in the use of the intoxicating cup. If you would set an evil example, and paralyze all the good influences which may be put forth to exalt society and elevate the masses; if you would become a pest and a shame—a corrupter of others and a mass of corruption yourself; if you would relinquish all hope of Heaven and fit yourself for the starless night of the drunkard's eternity, then drink, drink! drink!! at first, moderately, occasionally; but at all events, accustom yourself to the work of yielding to the tempter, to the flush of his sting, to the pleasant excitement of his first advances, and it will not be long, after you have once committed yourself to his guidance, and have once started on the downhill track, before some circumstances will occur to loosen the brakes, and send you forward with a speed that only God can arrest.

But if you would be a man, and a patriot, and a Christian; if you would fit yourselves for the largest employments and the most responsible positions; if you would attain competency, and with it unfold a character that

your fellow-citizens shall delight to honor; if you would enjoy the serene pleasures of domestic life, and plant no sting in the bosoms of those who love you most dearly, then dare to resist this tempter whatever form he may assume, whatever disguise he may wear! If the highest in station in the land should seek to draw you off from this high position; yea, if she, who seems to you the fairest and purest of her sex, commends this poisoned chalice to your lips, then in all the confidence of rectitude and intelligent principle, refuse the offer, and prove yourself truly brave as free.

Around us intemperance is working out the ruin of hundreds of the young and the noble. In the wine-party and the club-room, it begins to throw around multudes the silken net of its enchantment; in restaurants and elegant saloons these cords are transmuted into chains of brass; and ere they or their friends are aware, they have lost the confidence of employers, they are marked as men to be shunned by an eagle-eyed public; they are fast descending to the gross sensuality of the doomed and lost inebriate. If any of you have *begun* to form this terrible habit, and feel a thirst for this poisonous stimulus; if you find growing the fondness for this fatal indulgence, and your feet at stated times seeking the haunts of intemperance, and you begin to comfort yourself with the deceptive argument that you are only a moderate drinker, to you I say, with the deepest solemnity, "turn! *turn!!* TURN!!! mad swimmer! already thou art in the frightful vortex; round and round it has borne thee, till intoxicated with the pleasure, thou seest not how the circle narrows and stealthily moves thee nearer the liquid sides of the foaming abyss. Look up to the heavens above thee, and the friends who have

gone there, and the Savior who sits there, and prepare to bid them an eternal farewell! Look down to that horrible abode where the drunkards dwell—where inebriates expiate the crime of debasing the image of God and all the high powers of an immortal, and prepare to enter it! You look incredulous! you laugh in confident security! alas! it is this very assurance of safety, which the dying sometimes feel when sensibility is departing, and their hour is near at hand, that shows the power this dread monster has gained over your soul.

There is but one hope for you, young men; one ground of confidence on which you can build securely; one position in which you can be fully prepared to resist the temptations of time, and the terrors of the grave. It is not the confidence of pride, nor the hope of a stoical philosophy, nor the power of your own resolution. It is the hope of religion, the cross of Jesus, the strength of God vouchsafed to our weakness, and the truth of God revealed to guide us. Look up to Him who hath resisted all the power of temptation, who hath borne the brunt of the fiercest assaults of the great adversary; who hath withstood the flattering enticement of the world when it caressed Him, and braved its wrath when its "hosannas" were changed into "crucify him, crucify him." Escape to this refuge, and sure as the throne of God is firm, you will find Him a power stronger than the strong man armed to deliver thee, and a heart of infinite love to pity and bless thee. What but Christianity—a humble faith in Jesus, will keep a young man pure in such a city, amidst foes so watchful, amidst friends so treacherous, amidst the powers of evil, which in all forms of light and joy address the unsuspecting and the ardent? Come then, in penitence and faith, to Jesus,

renouncing not only this use of the intoxicating cup, but the sins of thy heart, and you shall not only safely pass this troubled sea of time, not only amidst the night of affliction will you hear the songs of angels, but in the hour of death you will win the victory, and at the bar of God find a joyful acceptance.

THE CARD-TABLE.

ESTHER iii, 7. In the first month—that is, the month Nisan—in the twelfth year of King Ahasuerus, they cast Pur—that is, the lot—before Haman, from day to day, and from month to month, to the twelfth month—that is, the month Adar.

HAMAN, the proud and ambitious prime minister of Ahasuerus, could not endure the cold and silent contempt of Mordecai, the Jew. Disdaining to take vengeance on him alone, he resolved to vent his fury, and give full sweep to his revenge, in the utter destruction of the whole Jewish nation. To fix upon the proper time for this abominable atrocity was no easy matter. Haman, with all his wickedness, is yet superstitious, and thinks his plans may miscarry, unless he can fix upon a lucky day for their execution. To effect this, he summons the diviners, and they cast the lot before him; and he makes his appeal to the idol gods of the Persian to assist him in his impious purpose. Now mark the issue. The God of Israel so overrules the decision of the lot as to place the day for this universal butchery of the kindred of Mordecai nearly twelve months ahead; and thus gave ample time for him and Esther to counterwork and defeat the whole project. Haman's plan failed; the Jews were delivered; and he and his sons perished ignominiously on the gallows. He was a gambler on a large scale, in a high position; the stakes were the life of a

nation and his own. He had the heart of a gambler — a heart, foul, passionate, eager for that which should cost him nothing, but which brought to others suffering and woe inexpressible. He had the principles and practice of a gambler; for while he wished to receive without cost, he was ready, in order to win all, to stake all on the cast of a die. In this great game he lost — lost all: his name, and fame, and property, and family, and life, all perished. For there was a God above him, whose people and laws he outraged, who would not suffer the wretch to prosper — who was intent on maintaining a higher law than Haman recognized, and obliging him to stand forth, in all coming time, as a warning to the despisers of his sovereignty and providence.

In discoursing to you, young men, on gambling as one of the chief temptations that address you in this city, I have selected this case, both for its atrocity and its end, as an illustration of that even-handed justice, which, soon or late, commends the poisoned chalice to the lips of the poisoner, and the absolute certainty that he who trifles with the great principles of justice on which society and the throne of God repose, will, in time, feel the weight of these principles in the infliction of the terrible sanction which ever attends them. *The fundamental* and *vitiating principle* of *all gambling is injustice.* To attempt to gain that for which you render no equivalent — to possess yourself of the money of another without bestowing any valuable consideration in return — is the evil principle that renders gambling rotten in the heart. There are some things which, good in themselves, are yet rendered the source of infinite mischief by their abuse. But the gambler starts on a vicious principle, and, from the beginning, arrays himself against the very principles which are essential to the

peace and prosperity of society. It is not simply that gambling is a profitless employment; that it brings no positive benefit to humanity; that it does not co-operate with the efforts of the tradesman, the mechanic, and the professional man, to earn a livelihood by labor adapted to promote the happiness and good of the community; it is not merely that it does not tend to spread a brighter sky over mankind, and assist them on in the path of virtue, and gather about them the elements of a bright and genuine prosperity; it is not solely because it adds not even a rill to the river of human joy, and gives no additional comfort to the distressed hearts of men, and supplies no influence favorable to the elevation of the world, that we condemn it. If it were only a negative evil, we might trust to the power of the good there is abroad to correct it. But its very nature is inherently corrupt; its first element is opposite to the rule of right; its primary demand is contrary to the soundest principles of civil justice and the law of God. The whole intent and purpose of the gambler is the acquisition of wealth without any return; he means to possess himself of another's property without giving back anything which shall approximate to a fair equivalent. Dice, cards, billiards, whatever the game may be, whether it depend partly on skill and partly on hazard, or all on one or the other, the purpose is, in all cases, the same. Nor will it at all affect the principle before us, that he gives his victim an equal chance with himself. Were this true, the principle is the same: it yet remains a fact that he has no idea of losing at all — that he does not *mean* to lose — that he *designs* to win another's property; and it is on this hope and purpose he gambles. He expects and means to possess himself of wealth he has never earned, and for which he returns neither to

society nor to the individual any equivalent. The robber who demands your purse runs the risk of being shot in the attempt, and the further risk of the vengeance of the law. The duelist, who challenges his enemy, and means to kill him, runs the risk of losing his own life. But the one is just as truly a thief, and the other a murderer, as if they knew beforehand that they were perfectly safe. The fact that men are willing thus to hazard their property simply proves the height of their expectations, and the determination of their purpose to get that which belongs to another. They stake a fortune because they mean to win a fortune. They are voluntary in the hazard, but never in the loss; they are voluntary in their purpose to win, but never to lose. And it is just here lies the vice and wickedness of the whole thing.

Gambling is of such a character that no man can enter into it heartily without cherishing the same designs and the same purpose with the footpad and the burglar: the design of getting another's possessions without productive labor, or the least valuable return. The man becomes a scoundrel in the very working of the game: he cherishes principles hostile to justice and the peace of society, the moment he sets himself about obtaining the money of another without rendering to him and society anything valuable in return. Now this is a point of immense importance to the true understanding of the nature and effects of this vice. If the streams are bad, there is something wrong in the fountain; if the practical operation is so fraught with evil, there must be that in the thing itself which directly and universally connects itself with those evils. You cannot have effects without causes; you cannot have all the woes of sin attending that which in itself and in principle is just and pure. It is this purpose to take and

not give; to accumulate without rendering to society any equivalent in labor and benefit that constitutes the essential principle of gambling and its vice. It is in vain here to talk of honor among gamesters. Admitting the fairest statement of the case; admitting that they do not mean to use underhand measures to fleece their victim; yet the plain and undeniable fact is that they imagine themselves possessed of a certain knowledge, or a certain skill, or a certain lucky hand which will secure to them another man's property, and that too, not only without returning an equivalent in any form, but with the certainty of inflicting upon him suffering and disgrace. It is enough to condemn the gambler, that he designs to possess himself of property that in justice belongs not to him; and, whichever way he may turn and twist, this principle of villainy is at the bottom of his movements and infects with its leprous breath all his soul.

Associated with this element of gambling, there is another which works in with it, and tends mightily to enhance its seductive power. It is the principle of pride and the desire of victory that associate themselves in all these games, and lead on in the path of ruin and assist in the complete demoralization of the heart of the practitioner. Now, there is a desire to attain the best and perform the best with reference to the high interests of humanity, and the largest prosperity of society, that is at the foundation of all great improvements; that cultivates the skill of the craftsman, and the judgment of the physician, and the pleadings of the lawyer; that urges on men in the career of personal, social, and national well-doing; that betters a man's personal appearance, and gives an air of neatness and refinement to his dwelling, and stimulates artistic talent, and nerves the arm for works of far-reaching excellence. And this desire for the best

is not only in harmony with the law of love to our neighbor, but it excites and leads on in part to the fulfillment of that law, and in all its healthy manifestations, is adapted to elevate society and shed a richer and holier light over all the scenes of time. When abused and turned from this high purpose, and connected solely with individual aggrandizement, the desire has, nevertheless, often in the end, wrought out good results, so long as the individual aimed at something which was in itself an advance in real utility—at something which, although it was not part of his own design, yet in its nature and relations was of such a character as to connect itself with the good of society. The soldier whose mŏtive is personal glory, may yet accomplish a victory for his country; the politician aiming at his own aggrandizement, may advocate measures adapted to promote commercial prosperity; the merchant who rivals a brother merchant in the excellence of his fabrics, and will not be outdone in the accommodation of the public, may thus, in fact, benefit society, even though the motive was ignoble and base; even while he himself may reap no large blessing therefrom, even while his own heart may be dishonored by the selfishness which impels his every action, yet that action may be productive of benefit to society according to the working of a divine power which out of evil educes good. But when we come to the gambling-table, we find there the naked desire of victory, without an object that in any way connects itself with the good of the man himself, or the society of which he is a member; we find the pride of success, the stimulus of ambition, the love of conquest, the shame and the mortification of defeat, all at work in the gambler's soul, with no imaginable good in prospect with which to redeem them from the curse of unmingled evil, or shed about them the deceitful halo of

a public blessing. There is no high and noble aim that consecrates the pride and desire of victory; there is no consciousness of a good cause that ennobles even defeat, and sustains the heart amidst the mortification of an overthrow. Behold! the naked spirit of pride in its utter wickedness and the mighty desire of victory in pure godlessness, separated from all the interests of society and religion, relieved from all the restraints and embarrassments which usually check, and guide their working; free to rage and foam out to the uttermost, the vileness and pollution of their evil nature! As when the desire of property separates itself from the uses of property, it degenerates into the lust of hoarding, and becomes one of the most insane and degrading of all passions; so when the desire to excel separates itself from objects of public utility, and degenerates into the mere lust of conquest—the mere pride of victory, the desire to conquer—then all that was healthful about it vanishes, its nature is changed to the spirit of hell; it feeds upon itself, and grows upon what it feeds; it becomes in the heart a fierce demon, to be propitiated by no sacrifices, to be illumined by no wisdom, before which all that is pure, and gentle, and heavenly, flee away, and the soul of the gambler is given up to the full tyranny of unholy desires and evil purposes.

Now, when you put together these two evil principles, that usually co-exist in gambling, you can at once account for the fearful fascination of this vice, and the tremendous influence which it wields over its subjects. The desire of property is one of vast influence over society; it rouses the stupid and excites the careless; it bears up men under amazing toils and fatigues; it pushes them on to most fearful hazards and self-denials; it sends them across oceans—over and under the earth, and fills the world

with the manifestations of its power; and when you take this passion, and set before it the prospect of a sudden accumulation, with small hazard and little toil, then how is it aggravated and its power over the whole man increased, until often the judgment is dethroned, and a frenzy that listens to no voice of reason or affection, takes full possession of the mind. How many rushed to California under the excitement of this passion, in a state which forbid the exercise of reason, which insured the overthrow of judgment? How often, in the world's history, have men precipitated themselves into wild speculations, and in the excitement of some grand scheme for the obtaining of an immediate and untoiled for wealth, regarded all the landmarks of experience, and all the guides of a sober reason, as fools and deceivers? Now, in gambling you enlist this dangerous excitability of our nature; you set before it wealth easily gained; you excite hope, and kindle the imagination, until the man has no power to look at the other side of the picture. The judgment is prostrated, and the reason despoiled of its authority, by an overmastering excitement; and when to this you add the desire of victory, the passion of conquest, which has wrought such amazing deeds, and carried men on to such astonishing feats of daring and heroism, and borne them up under the most severe sufferings, and given endurance to the greatest privations, then you combine the elements of excitement, and by their action, one upon the other, they serve as mutual stimulants—they rouse and sustain each other in the work of bringing the whole soul of the gambler into the most complete and terrible slavery. God has given us elements of excitement—the temperament and the passions which, when roused and guided by principles in a good cause, are mighty to effect great and good things,

but which, separated from principle, and called forth in an evil cause, are just as powerful over the man, and just as mighty to effect the things that are evil. They are instruments designed of Heaven for good, and essential to progress in excellence, and all great and virtuous deeds. But when men use them in a bad cause, they will work for them with the same force, and accelerate all the advances of folly and wickedness, and bear up all the toils of sin with an insane energy. The gambler rouses them to do his work, and makes them powerful to seduce the young, and the unwary, and the inexperienced into his toils. Himself their poor slave, he seeks to make others slaves to the same unrelenting and unpitying masters.

I have thus stated to you the principles and the sources of the power of gambling. Listen to me now, as I endeavor to show you its results, and by the streams that flow from it, justify all I have said respecting their fountain. And here I need not say that, in remarking on the evils of this vice, I shall speak of those which it uniformly tends to produce, and of those which it does produce when it has fullest sway over the heart, and has time to form the habits and dispositions of those who are its subjects. We must take the ripe fruit if we would judge of the nature of the tree; and we must take the more fully developed habits, and passions, and manners of life which gaming generates in its most accomplished votaries, in order to see its real character.

And, *first*, let me mention its most generic and evil consequence, the one which is the parent and the associate of all the others. *Gambling depraves the moral principles, and cuts a man loose from those right dispositions which are the strongest anchor to him in this world.* It depraves his moral nature. The two great principles which underlie all gambling, are themselves

the bitterest foes of whatever is good and excellent. The lust of unjust gain and the lust of victory, as they become ascendant in the soul, necessarily war with all that is good and peaceful—with all that is noble in motive and excellent in feeling. In the very act of indulging them he swings loose from the moorings of virtue and casts himself forth upon the boisterous and turbid sea of every evil passion. There is an intimate connection between good principles, which compels a man, if he would hold firmly to one, he must to all—which obliges him to maintain the whole in their mutual dependence, and so they will together hold him up from the descent into the pit of vice. And there is just as much an intimate connection between all vicious principles; so that if a man adopts one or two of them, there is a wonderful proclivity in his nature to adopt them all. The moment he can cast down the principle of justice and surrender himself to the lust of gain and conquest, that moment his whole moral nature has received a fearful shock; every good principle feels the power of the assault, and all that is evil acquires new energy. Gambling associates itself with only depraved and corrupt propensities; it assaults every virtue directly or indirectly; it stimulates all that is evil within us; it counteracts the good influence which might come to our help; it insidiously saps every virtuous habit and every moral disposition; it enervates the purpose of rectitude and alienates the heart from all that is pure, and noble, and lovely, and manly. Justice it opposes from its very nature; benevolence it laughs at; mercy it scorns; the good of society it ridicules; God and good men it abhors more than all things else. There is nothing in it adapted to develop a noble, a manly, a Christian character; there is everything in it to overturn such a character and

give the most abominable principles full sway over the man.

But let us descend to particulars. *Among its foremost evils is its tendency to generate habits of idleness and destroy all steadiness in the pursuit of an honest industry.* The power of any overmastering excitement, in another direction, invariably tends to withdraw the mind from its own more sober and quiet pursuits. But when that exists in the direction of a personal interest, it often has a tenfold influence to divert us from the objects which claim immediate attention. And such is the fascination of gambling and such the power it wields over the feelings, that it destroys the love of quiet labor, and makes the slow processes of industry irksome. It ministers to a feverish excitement of the whole system, by which the soul is incapacitated for pursuing the calm and cool path of a virtuous and industrious life. It craves the stimulus of the gaming-table; it thirsts for the intense excitements of the strife and the victory; it is bewildered and bewitched by the imagination of a fortune to be made; or it is lashed to fury by the mortification of defeat, and goaded on to another and another attempt to overtake the splendid illusion. Can such a mind set itself down to labor, and plan, and study, and work with an intense energy and exclusive attention to one pursuit and remain unaffected by the enervating vision of the card-table? How many habits of industry has it broken up? How many who, had they gone forward in the path of honorable labor, would have gained competence and peace, and shed around them the blessings of a moral life, have been utterly shipwrecked by the habit of occasional gambling? How many bright intellects have through this insane excitement been despoiled of their power and stripped of their crown of

d have descended to the grave, the skeletons of
ner greatness? What might not Charles James
ave been? what might he not have attained in the
court? what mighty works lustrous and abiding
he not have effected for his country, for literature,
or the world, had not his genius been shattered, and
powers enervated, and his magnificent eloquence
d, and his moral character debased, and his
ory defiled by this abominable vice? And where is
man, young or old, the judge, the lawyer, the mer-
the student, the mechanic, the physician, that can
t himself to its power and at the same time keep
faculties in full health and vigor for the industrial
uits of life? Ah! there is in all vice, but especially
is vice, a disturbing force of evil that, so far as it
ails, tends to absorb the whole soul in itself and
out all other things, that in any way interfere with
gratification of this passion. I may go farther and declare that it unfits the man to be a good husband or a good father; that all its influence tends to enthrone itself as an absorbing passion, until wife and children are neglected and shut out from the sympathies and strongest affections of the mature gambler. There is a curse in it which vitiates the fountains of a healthful industry and a pure domestic affection, and makes the heart susceptible of only one great passion and binds the soul down to one master excitement.

Next I would have you notice *that gambling leads on to dishonesty*. It begins in injustice; it lets loose the fiercest excitements to which the soul is subject, and so tends directly to destroy all sense of justice. The mind of the gambler becomes blind to the distinctions of virtue and vice; if successful, the excitement of gain drowns the conscience; if unsuccessful, the secret sense

of injustice and the mortification of defeat urge him to retrieve his fortunes by any means open to him. An habitual gambler, becoming unfitted for sober and healthful pursuits, is, by that very fact, tempted to make and repair his fortune by all the means in his power. The descent is easy enough from a seeming honor to the most finished cheat. Take the first step and there will be no difficulty in taking a second and a third, until cheating is your trade. It is difficult to separate these associated vices. If you smile upon one you find yourself on a level with the other, and ere you are aware, you have a robber's heart in your bosom. Under excitement men will do, in an hour, what may ruin their reputation for life and drive them off into the lowest forms of dishonesty. A friend of mine, now a distinguished member of the bar at the East, told me that, on returning from court in a neighboring county, after having gained his first suit, it was proposed among the company, mostly lawyers and officers of the court, to gamble. He joined with others and lost all his own funds. He had with him a large sum of one of his clients. In the excitement of the moment he staked a part of that and lost it; and at length, by resorting to another game most ferocious in its nature, he succeeded in winning back the whole. No sooner had he done this, than the position in which he had placed himself and the infernal influence of the practice, by which he was induced to hazard the funds of another, and thereby risk the bankruptcy of his own character and his client's purse, were vividly impressed upon him. He rose from the table. He was a man of great sternness of purpose, and, although a youth among his seniors, he declared: "Gentlemen, this is the last game of chance I play. I gamble no more." He stopped on the verge of ruin. But it was the fearful influence of this vice to

destroy the sense of right and lead on to downright dishonesty that appalled him; it was the sight of the yawning gulf beneath his feet, that roused him to a sense of danger and urged him to take at once the decisive step, by which he would forever save himself from such exposures. If a man sets out with the purpose of gambling fairly, according to the rules of honor known among this class of people, how long is it before he can resort to the basest trickery and the meanest appliances for gaining his end? The professional gambler is notorious the world over for the most unscrupulous attempts at swindling. And after all, why should a man, who is wicked enough to gain another man's property without rendering him, or his family, or society any return; who is abandoned enough to bankrupt a friend, or a stranger and turn him upon the world disgraced and penniless, and who makes it his amusement to fleece the unwary and out-do in strategy the most wary, that he may relieve him of his money, why should *such* a man be conscience-stricken at the idea of cheating a little, or of practicing the most audacious villainy to gain his end? This is only the carrying out of a gambler's principles! Talk of honor among men whose trade is a cheat, and an injustice, and a wrong! Yes! there is honor, the honor bright of thieves, and pirates, and scoundrels. When a gambler's education is finished, he is at best only an accomplished thief; a dextrous pickpocket; all his skill is gained to protect his own purse and rifle that of other people. In the old prison of New York, where the prisoners were congregated together, it was the custom for the old and more expert thieves to teach the art of thieving to the young; and when they became so expert that they could pick a pocket without stirring a coat, ig upon a line for the purpose, they were regularly

graduated as accomplished in the art and mystery of their base profession. So the art of gambling is prosecuted, and the man trains himself for it, that he may become accomplished in all its art and mystery, for the very purpose of effecting a skillful robbery; for if it were a mere matter of chance, it would need no training, no skill; but the chance comes in as a cover for the art, and the cheating device of the trained and accomplished gambler. There is no better school for educating dishonest men — none where you can better train a lawyer to abuse his trusts, or a merchant to cheat his customers, or a clerk to embezzle the funds of his employer. Thousands every year begin the trade of villainy at the gambling table. Dishonest in its nature, gaming corrupts, into greater or less degrees of dishonesty, almost all who practice it.

In the next place, *it leads to intemperance;* it is associated with bar-rooms and groggeries. Rum is itself the minister whose agency the gambler invokes to aid him in blinding the minds of the inexperienced, and urging them on to play deep and long. Policy may keep the gambler sober that he may more effectually ply his foul deceptions; and the same policy induces him to use the intoxicating cup, that his victim may be thrown off his guard, and more easily be taken in the snare. Then, when defeat comes, and he loses, the same cup is his consolation: it arms him for his work of sin, and nerves him for the use of means most evil and wicked to retrieve his fortunes. All the associations of this vice are with intemperance. Hand in hand they move together to ruin the souls of men.

Among the brilliant names which formed the glorious constellation of British statesmen at the opening of this century, there is none more resplendent than that of

Sheridan. He stood beside Pitt, and Burke, and Fox, in the House of Commons, when those commanding intellects illumined their nation with the coruscations of their genius; and in the wonderful gift of oratory — in the mystic influence that thrills and subdues listening senates — in the transcendent power which, with electric flash, melts away the strongest links of argument, and stuns the amazed victims of its fury, and creates in the spectators the awe of a sublime and the delight of a celestial vision — in this he surpassed them all. Yet this grand intellect, which soared, for a season, like an eagle in the sun, swept a narrower and lower circle, until at length its mighty wings were broken, its proud plumage draggled in the mire, and that which had commanded and subdued the noblest senate in the world, and attracted to itself the admiring gaze of all civilized nations, and lifted its possessor to a position beside the most august intellects of classic Greece and Rome, ceased to command the respect of the meanest, and descended to the lowest and most despicable condition into which a ruined immortal can sink. He who had triumphed over the greatest minds of modern times was himself conquered by the meanest and most inexorable of foes. His ears had listened to the sirens of the card-table and the wine-cup. With him there was none of the foresight and strength of purpose that saved Ulysses, and none of the divine faith and energy that delivered Orpheus. The one led on to the other; the sister vices both assailed his virtue, and when once within their fatal embrace, he fell to rise no more. These twin vices oft combine their arts to effect the ruin of the young; and there is in this world no more firm and natural alliance than that which exists between the gambler and the inebriate.

Gambling *leads on to robbery and murder.* It edu-

cates men for villainy on a large scale; it teaches them to scruple at nothing. Cheating leads on to downright robbery — robbery to murder. The man who wins largely must often flee for his life: the man who loses, smarting under the disgrace of loss, and the sense of injustice, and the appalling prospect of ruin, is often quick to avenge himself upon the now hated and hateful author of his ruin. Virtue he has renounced, and maddened with his loss, and waking up to the idea that should have kept back his hand from the infamous work — the idea that the scoundrel who has ruined him has no right to his money — he invokes justice to aid him, and seeks restitution at the dagger's point. Who commit the murders and assaults that nightly disgrace our streets? Who issue from their hiding-places to strike down the unsuspecting citizen and rob him of his purse? Who perpetrate our burglaries, and where were they educated for this work of robbing and murder? You will find them at our billiard saloons and faro tables; at those infernal rooms where gamblers congregate, and young men begin the career which lands them in the penitentiary or on the gallows. Hand in hand with intemperance and licentiousness, this monster vice educates men to prey upon society, and poison its fountains.

In a recent debate on the subject of gambling, in Philadelphia, between a well-known reformed gambler and an acknowledged member of this honorable fraternity, it was stated in a daily paper that the following facts were admitted, on all hands, as established: "1. That the winner is always in danger of murder, and runs for his life. 2. The loser generally becomes a cheat, a murderer, a suicide, or a drunkard. 3. The tortures of the damned are common to all gamblers, winners and losers. 4. Deception and lying are their

common attributes. 5. Outlawed by public opinion, they wage implacable war against the morals, peace, and happiness of society." Need I trace out these evils further, and add line after line to this already disgusting picture? Need I tell you how this vice has prostituted bright and splendid talents, and wrecked the hopes of youth, and bankrupt families, and reduced the once prosperous to beggary? how it has corrupted society, and brought the gray hairs of parents in sorrow to the grave? how it is the stealthy foe of the social state, and, vampire like, sucks its precious life-blood? I will not stay to trace out further these horrible issues which flow from it in time. But there is one that reaches beyond time — one that is more terrible than all the rest — one which contains in itself all other evils that flow from it, and is their final resultant. *It hardens the heart against God;* it shuts out all religious influence; it compels the man to murder his *soul;* it steels his spirit against the law of God, and stupefies his conscience, and urges him on in a path of sin and shame, on which no hope of immortality brightens, no beam of light from the celestial city can struggle down. The gambler is not only the enemy of civil society, but of the Eternal God. He turns his feet from the sanctuary; he knows no hallowed Sabbath; he strives to harden his heart against all the terrors of the grave; he has been known to ply his accursed trade over the cold corpse of a companion, as if in mockery of death, and in defiance of that God who, through death, will soon summon him to his account. For this world he is accursed; and the next world is to him a dream, or a certain fearful looking for of judgment and fiery indignation. To him there come no soothing promises of religion; no glorious expectations of immortality. To him Christ is no savior, and the Holy Ghost no sanctifier, and the

Bible no guide. Oh, could he wholly still the voice of conscience, he would fain persuade himself that there is no hell hereafter, no hereafter at all; or if there be one, at least, none that he should dread.

Here Satan crowns this mystery of his working; thus he perfects the gambler's education, and finishes his work by creating in that heart a spirit which laughs at religion and will not come to Christ for salvation. Sad and fearful result of such a career. The Church, prayer, the Bible, Christ and his cross, religion in all its ennobling commands and blessed promises, what are they to him who is the slave of the spirit of gaming, the bound and doomed victim of this accursed vice? Yes, ye who make this your business and your amusement, look at this fearful fact which, more than any and all others, is most terrible! Ye are in the hands of a God of justice, before whose bar your guilty spirits must soon stand! There, the vice which has made your souls a living charnel-house, stolen from you all the pure and ennobling affections, robbed you of manliness and virtue, and made you in turn a seducer of others; there, at that bar, your infidel souls will reap the sad harvest here sowed, and this vice shall bring forth its damning fruit. "Lost, lost! lost! the die is cast, and I am lost! *lost!* LOST!!" once broke from a dying gambler's lip. "I suffer the fires of hell already! you need not tell me there is no hell; I know there is; I feel it already; I have it in anticipation; lost, *lost!* LOST forever!!"

And now, ere I close, let me direct you to the ways in which gamblers are made. The beginnings of this vice are various. A young man enters the parlor of people who arrogate to themselves a special gentility. He has never played before; he has never drank before; but here is the table covered with cards, and the wine-cup ready to satisfy

t, d beauty and intelligence are shuffling and
; nnocent toys, and invite him to take a hand.
.. he pleads ignorance of the game; they will teach
. He becomes a learner; he plays first for the excite-
of the thing; not for money, but to gratify those
sed friends. It is but a harmless amusement—a
ess amusement! Oh! young man, did you never
iat maxim, "*Where ignorance is bliss, 'tis folly
wise?*" Who ever was better, or wiser, or hap-
or better fitted for life's great ends, or more suc-
ul in business, for knowing how to shuffle and deal?
.t multitudes have had reason to curse the hour
n they were first invited to sit around such a table
.. share in such excitements? He yields, and he soon
ires a knowledge of the game; what then? why it is
.e work to play for nothing, and a button, a thimble,
ent, a dollar, is the stake—just enough, mind you, to
.. e a *zest* to the game. Ah! a zest! just enough to start the spirit of gambling; enough to kindle the lust of money, and awaken the delicious excitement of hazard, and winning your neighbor's property! That is it! give a *zest* to the game; the excitement of victory or defeat is not enough; you must have associated with it the prospect of getting to yourself your neighbor's gold. This is the very demon of the gambling-hell they have called up to dwell in you, and educate you for the work and life of a gambler. The principle is the same whether you stake a dollar or ten thousand. The germs of the vice are all there, and if you plant them, beware of the crop. It will rise worse than that which sprang from the dragon's teeth, armed monsters to assault and devour your own soul. Just so, in the shop, behind the counter, on the boat, stealing time belonging to others, or using an idle hour, boys learn to gamble for a small sum. No

one means to be a gambler at the start; there is no one who understands it that does not abhor the character. But the beginnings of evil are unresisted, and the young man goes on, step by step, to ruin. In point of fact, the vice is in the first cent a boy gains or loses, as truly as in the fortune which in after life is gained or lost. If it is right to bet a dollar, it is a thousand; if it is right to stake a dime, it is, a fortune. You cannot set down a mark and affirm, here the sin, and the vice, and the danger of gambling begins. You might as well set up a stake half-way down the rapids of Niagara, with a warning in large letters against passing that point, lest the adventurous boatman might be dashed to pieces. A warning half-way down the leaping, foaming waters! a warning half-way down the raging, burning excitement and habit of a gambling life! Alas! the thunder of the mighty waters would be the requiem of the fool-hardy venturer, as the groans and wailing and sorrows of the nether world, and the awful plunge thither, have been of multitudes who thought it no sin to gamble a little. You must start above the rapids; you must set up your sign-board in smooth water; you must warn him in thunder tones not to trust himself near the edge of the rapids at all. There is sin and danger in all gambling. I care not whether it be in parlors or in the styes of filth and pollution; whether it be among honorable judges and fashionable ladies, and eloquent lawyers, or away down in the haunts of profligacy that seem next door to the regions of the damned; it is the same sin, and the people who practice it are all on the same level in the sight of a God of justice. Yes, young man, avoid these perilous customs; stand up like a man and think your own thoughts, and speak your own words when you are invited to enter the path of dishonor and swallow

ll of vice. Remember what the poet has

"Vice is a monster of such frightful mien,
That to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

to the voice of your God: "*Resist the Devil and flee from you.*"

t there are other ways in which young and inexpe-ced men are seduced. I refer now to the gamblers nselves. Restless if they find not new victims, they ever on the watch to entrap them. They dress gen-, and their gold rings, and chains, and abandon ndicate them to be hale fellows, who love a little asure, but who would not injure you for the world. u have been educated to abhor gambling and drink-. They respect your prejudices; but after all they mere prejudices; a little knowledge of life as it is will make you wiser, and elevate you to the platform of a man of the world. A game at cards is not evil; only old women, and saints, and parsons think so; we do not play for money, not we! sit down and play for a button, and we will teach you. As the ox goeth to the slaughter, the poor youth surrenders to them the faith of his parents and the principles of his education—principles which he knows can bless him and save him for time and in eternity. He learns rapidly to play under such teachers. Erelong he is not unwilling to play for a small sum; he wins, and he wins again. Behold the thrill of his excitement! see how his brow flushes! his heart beats! hope lifts visions of gold before him! Alas! he is in the rapids, and madly plunges on, till the terrible catastrophe comes; he loses all; he is ruined; he is bankrupt in principle, bankrupt in character, bankrupt in money; shame and despair persuade him to lend an

ear to his seducers. He becomes one of them; he sinks to their level, and ends his career by suicide, in prison, or on the gallows! Ha! have I painted a picture that has no reality? are there none of your acquaintances, my hearers, who vanished thus from society, and you know them not? are there none whom you have known, who have thus gone down the easy descent of vice; have lost reputation, health, and all the bright prospects of earthly happiness; have in their downward career broken a mother's heart, and brought a father's gray hairs in sorrow to the grave, and at length have suddenly passed out of sight; gone, you know not where; to suffer, you know not what? Are there here to-night, any who stand on the verge of this vice; any in whose ears the song of this siren is now sounding soft and low, as if it were the melody of an angel, and inviting you to love, and joy, and peace? Beware of the seducer! shun the associates, be they grave or gay, beautiful or learned, rich or witty, young or old, whose influence is put forth to shame you out of a principled abhorrence of the card-table and the wine-cup. Resist the beginnings of evil, and you will have no occasion to resist its strength. Whether the siren woo you with the charms of woman, or address you in the voice of friendship, or appeal to your youth as the season for enjoyment, be sure in all cases her end, and the end to which she would bring you, is the same. Beware of the gambler!—of the well-dressed gentleman, the friendly and officious stranger who seeks to worm himself into your confidence, that he may steal your purse. There is the malignity of the darkest villainy in his heart, while the breath of a moral pestilence issues from his lips. See him seated at yon table, in the forward part of the saloon of one of our fine steamers, whose printed rules are, "No Gambling on board this

Boat" — a fine text for a sermon on hypocrisy, had the inanimate craft a conscience to be troubled by it, to say nothing of its owners and officers—see the gambler there, with his restless eye, and his compressed lip, and his visage on which suspicion, and cunning, and passion have stamped themselves; how coolly he suffers the destined victim to win at first, and then how calmly, when his time comes, does he take dollar after dollar, protracting the game into the morning hours, until he has exhausted all the means of the sufferer. That man is already accursed of God; to gratify his insatiate selfishness he will ruin you, body and soul, for time and eternity; ruin you under professions of friendship; yea, offer up a holocaust of such hearts, broken and tortured, upon the altar of this foul siren. Beware of him!

There may be here to-night, some who have begun to gamble; who, though not professional gamblers, yet sometimes indulge in play—in honorable play, according to the most approved code of honor adopted by this honorable fraternity. To you, let me say, that in adopting the principle of gambling, you have adopted a principle vicious in its nature, and constantly tending to bring forth the fruits of vice both in you and in all who admit it as the foundation of practice. You are responsible for all its influence, both over yourself and over others, so far as your example commends it. Nor is there one of you, whose temper is not affected by even a partial indulgence in play; whose heart is not defiled, and whose evil passions are not excited by *any* communion with so unclean a companionship. No man who gambles *at all*, can stand up with an erect conscience and honest heart before God and man. He is on the road of vice, and *he knows it.* He is in the path along which ripe villains and unadulterated scoundrels walk, and ply their infernal trade

of seduction. He is one with them in principle, and a single step may send him down to the level of their practice. He plays for amusement—they, for profit; the gentleman will take your gold out of politeness, the professed gambler, out of necessity; the one fleeces you when he does not need it, the other, when he does. The gentleman may be turned into a scoundrel by the losses of a single night; the scoundrel may become a gentleman by the very process which has beggared the other. No! though you stand as high as Lucifer before he fell, in the pride of your integrity, yet if you admit and act upon the gamester's principle, you take to your bosom a vice that will sink you to hell. No man ought to confide precious interest to you; with such a principle in your life, you are in danger any moment of betraying all that is honorable in reputation, and valuable in friendship; all that you possess yourself, and all that others intrust to your integrity. There is no safety for property in the hands of any man who will frequent the gaming-table. He knows not at what moment the spirit of play, the demon of gambling, may take such possession of him as to dethrone judgment, and madden him into the perpetration of the most enormous frauds upon his employers and friends. The history of this vice, written in tears of blood, is a record of resolutions broken, of horrible excitements, of desperate frauds, of manliness vitiated, of beauty deformed, of virtue slain, of integrity corrupted, with the long black catalogue of midnight crimes on which the eye of Omniscience alone is suffered to look down. Who of you will dare act as its minister, its usher, or its advocate? who of you, if you do thus act, has any security that he will not perpetrate the ruin of others; yes, that he will not himself fall—fall, never to rise?

this city, this monster stalks abroad by night and
and lures into her snares thousands of the unwary.
e than 500 gaming-houses of various kinds, side by
with 800 coffee-houses, open their doors to seduce the
g, the manly, the noble, who enter our city to win a
, and secure a competency, and send back the bless-
of their gratitude and their prosperity upon the vener-
and loved forms they have left behind. Night after
they are thronged with a motley company of all
, from all classes of society. Day and night the
ssaries of the pit circulate around hotels, and restau-
s, and stores, and boarding-houses, to entrap the
ger and the youth into these terrestrial hells.
o go there of the citizens of this goodly city? whose
s, whose fathers and brothers are found there? Oh!
re is a tale yet to be told—a revelation yet to be made,
ich would startle many an unsuspecting parent, and
many a fond companion, who never dream that any name
of theirs is in danger, that any man of an outward respect-
ability can be found within the haunts of this foul sor-
ceress! I tell you that while the first victims of these
horrible drawing-rooms of Satan are the young men from
the country, yet the next are the sons of citizens. It is
high time that this Christian people awake to the magni-
tude and the appalling demoralization of this vice. It is
high time that the law, and the ministers of the law, set
apart and sworn to execute the law, should awake from
their guilty slumbers. Ah! the law, the *law!* is it pure
itself in this matter? is there no pollution on its skirts? are
those who are the constituted ministers of public justice,
the conservators of right, the avengers of crime, the pro-
tectors of society from the rude incursions of visible and
known immoralities, faithful to their high trust? Whence
come these foul haunts of seduction, and why

remain they from month to month unpurged? How happens it, that with all the authority and justice on their side, and all the arms of the state at their disposal, these dens of infamy and their victims accumulate, and in the face of those stringent laws, which the wise care of the state has thrown around society, for the protection of its interests, ply all their arts of seduction and on a gigantic scale carry forward the work of demoralization? Justice was figured as blind by the ancients, to signify the stern impartiality, which no bribe of money and no force of friendship could at all affect. The scales in her hand weighed rights with the most consummate evenness, as if the very avenues through which disturbing influences might enter the mind were forever closed. But we greatly fear that Justice, among us, might be sculptured blind for a very different reason — blind, not as impartial but as indifferent—blind not for the better securing of the great aims for which society had exalted him to power, but for the permission of public evils, and illegal practices, and the genius of demoralization to work on without feeling the weight of an avenging hand or the keen edge of the sword of the law! Oh! that this sword might become a terror to evil-doers! that justice would awake and strike down the guilty, whether they sit in places of power or belong to the obscure multitude! whether with perjured souls they wear the livery of law, or, less criminal, they seek a precarious living from the vices of their fellow-men!

Such is the nature and such are the evils of the card-table. It belongs to a corrupt state of society; it is inconsistent with the health and prosperity of the state; it is itself the very genius of robbery, the stimulus of vile passions, and the normal school of crime. Intemperance and licentiousness are its sisters; idleness, fraud,

malignity, infidelity, robbery, murder, and eternal ruin are its legitimate fruits. Its history, could it be faithfully written, would fill you with amazement and horror.

To waste the hours of life in an amusement that brought no vigor to the mind, and no benediction to body or spirit, were indeed a crime in the sight of our great Sovereign; but to spend these few hours, as they post along to eternity burdened with the bliss or woe of an immortal soul, in a pursuit that maddens every evil passion and quenches those which are pure and gentle; that hardens the heart and blinds the understanding to the holy and the true; that pours a curse upon the time-waster here and garners up a fearful curse for him hereafter; this is indeed a crime against Jehovah of peculiar malignity — a sin of no common enormity. Behold! to-night, how, on the dial-plate of God — yon starry firmament, the wondrous clockwork of the skies — the midnight of the year has come, and the strokes, that tell us another year has passed forever, are sounding out through all the provinces of time and arresting the attention of men amid the din of business and the roar of worldly pursuits.* Their solemn tones, ringing full and clear amid the deep stillness of these closing Sabbath hours, recall us from the whirl of earthly things and bid us seriously and calmly review the past and prepare for the future. They tell us that:

> "Time is eternity;
> Pregnant with all eternity can give;
> Pregnant with all that makes archangels smile.
> Who murders time, he crushes in the birth
> A power ethereal, only *not* adorn'd."

They tell us that fifty-two Sabbath days have been with us, as ministers of heaven, burdened with all the riches

* This discourse was delivered on the last Sabbath evening of 1851.

of that brighter world; they tell us that another year of probation has forever passed, and that, in respect to many, mercy has nearly reached the limit where it turns to vengeance; they summon the mis-spent hours from their graves, to walk in ghostly procession, as phantoms of murdered victims pass in lengthened and gloomy train before the eyes of their murderer—each with the record of your guilt, to appear as swift witnesses against you in that day when a mighty angel shall stand upon the sea and upon the land and declare Time shall be no longer! If you have murdered precious time at the wine-cup and the card-table—if you have dishonored your manhood and your Maker by indulgence in such soul-destroying immoralities, then, ere the last hour shall be struck and this year shall have wholly gone, repent in bitterness of thy folly and fly to one who is able to forgive and bless. Have you a hope of heaven firm and bright, or are you still a stranger to the power of the new birth and a genuine conversion to God? Have you a closet where, retired from a vain world, you love to pray? a Bible which, amid the desert sands of time, opens to you a living fountain, and wherever you walk, surrounds your path with the flowers, and fruits, and balmy atmosphere of the celestial world? a Savior in whose great sacrifice for sin and mighty intercession at the mercy-seat you calmly confide for your pardon and acceptance at the last? a God whose character you love, whose service you choose, and whose law you obey? There is coming a day of reckoning, when all the Sabbaths and week days, the hours and moments must be accounted for to Him, who gave you talents and education, and placed you in this fair world to win, not a few days of pleasure, not the bubble fame, not swift-winged riches, but glory, honor, and immortality in the life to come.

ıay not be either a drunkard or a gambler, you never have entered those dens of shame and sin, you have not entered the "Ark," if Christ has not embraced as your Redeemer, if your sins have not washed away in his atoning blood, how can you ɒe when the waters overflow your hiding-place and the ngs of the last great flood shall dash against your ı tabernacle and engulf it forever?

THE SLAYER OF THE STRONG.

Gen. ii, 18. And the Lord God said: It is not good that man should be alone: I will make him an helpmeet for him.

Malachi ii, 15. And did he not make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a goodly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

Heb. xiii, 4. Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

Matth. v, 27, 28. Prov. v, vi, and vii chapters.

God originally created man male and female. In physical attributes the one is the complement of the other; each setting off the other and compensating for that in which there is a deficiency. Strength and weakness, manliness and beauty, power and grace belong to neither in combination. But the one is set off against the other, the one is the complement of the other, and so together, they form a complete humanity. Thus far God has followed the same law in respect to man and the brutes. In the one, as in the other, there is everywhere this constitutional distinction, this same diversity of physical forms and functions, separating the entire animal world into two departments, and securing, through this diversity, a continuity of existence. It may be more marked and complete in man, but the same radical division, in its main features, is apparent in all the tribes of the brute creation. Now if man were but a brute; if, like them, he was created for merely physical objects

and were destined, after he had existed a few years and propagated his kind, to pass away forever; if, in his *creation*, no higher objects were contemplated than those which mark the destinies of inferior animals, and in his *nature* there were no powers that lifted him above this base condition and gave promise of an infinitely more exalted sphere in which he might move, then indeed we should see no reason why, in all his intercourse with his kind, he should not follow a similar law to that which governs cattle—the law of blind instinct and physical impulse: then he might claim and enjoy the brutal privilege of recognizing no moral law, no divine command in his sensual pleasures; of rioting on every object that could gratify his senses and enthrone impulse, and instinct, and opportunity as the law of God imposed upon his nature, as the high warrant for wallowing in the mire of a filthy sensualism. But instead of thus resigning humanity to the same law which governs the rest of animal life, immediately after the creation and amid the innocence and loveliness of nature in all forms yet unaffected by sin, God institutes the relation of marriage. In the very act of establishing this rule for our race, he recognizes in us a character and attributes separating us from, and exalting us above, the brute; he recognizes us as capable of being controlled by reason and affected by moral considerations; he considers us as entitled to the benefit of a higher and nobler dispensation, and qualified to profit by a totally different regimen of social life from that which prevails among the inferior races. Marriage is itself the divine testimony to our exalted nature; the divine recognition in us of spiritual capacities, and rational powers, and a destiny that reaches beyond the visible framework of things, and finds its fullest development in another

world. It is only among beings of exalted natures, where the intellectual and the spiritual are lords of the physical; where the mind, and the heart, and the conscience lead instinct and impulse that marriage is at all possible. For there is in it a spiritual union, and there spring out of it reciprocal duties, and there go forth from it precious influences that are utterly out of the question, except as the beings bound together by this sacred tie are themselves rational, and moral, and capacitated for a higher existence than that which ends with this life. And I hold that the institution of marriage, while it demonstrates the wisdom and beneficence of Jehovah, in imposing it as the law of humanity, does, at the same time, demonstrate the inspiration of that word in which alone the only true and rational account of its origin is given to the world—that while the world recognizes it as binding upon all men, this book alone discloses its first beginning, and regulates it according to its original design.

But passing by the consideration that the very institution of marriage, as a law for our race different from that given to brutes, is an express recognition of our superiority, and sets us off in a loftier position, and anticipates for us a nobler destiny — passing by this thought, I hasten to another which grows out of it, viz: *that marriage is constituted ultimately for a moral and religious purpose;* that it contemplates a state of things in which the mind may best unfold itself, the heart grow strong in all wisdom and holiness; that the *physical* is designed to bear up the *moral;* and that the whole nature of man, in his highest state of purity and peace, welcomes this institution as a blessing of wide and rich beneficence to our race. He who has no higher idea of it than of a mere sensual gratification, must ever regard it

as a rigid and burdensome restriction, and he himself must have a soul too gross for the idea of purity to dwell therein — too corrupt and blind to compass the moral power and glory that lie hid in this institution of paradise. Marriage is the fundamental source and law of the family, and as such, it underlies the state and the church; it is the first, and the strongest, and the profoundest influence in society; it lies deeper than all else, and it hath relations of richer significance and greater power to the whole human race than any other institution of this world. Let us go into this family; let us contemplate those two beings united together for all their earthly pilgrimage; let us see the family rising around them as its supports; let us trace out the mutual influences which here combine to educate the hearts of all, and bind them together, and fit them to go forth into life, established in all the principles of goodness. And here you are to suffer me to speak of the institution of marriage, and of the family in its own nature, and adaptations, and tendencies — as a field for human culture, and a power for the education of men in all that is best and noblest for this world and the world to come. Nor am I to be deterred from this by the vision of disordered and ill-regulated families — of households where discord and selfishness, where parental folly and childish depravity, have marred this handiwork of the Creator, and abused, or neglected to use for a high purpose, the power it imparts. I said that marriage recognizes in man a high and rational nature; that it contemplates a being who can reason correctly; that unless men are reasonable and moral, marriage is not for them, and they may just as well go down at once to the state of cattle. When men and women — parents amid a rising family — degrade their reason and their hearts, and,

instead of using their high gifts in such a noble position for a high purpose, they take leave of common sense and common honesty, then it is not the fault of marriage that it does not attain in them the blessed objects proposed in its institution. It is due to a strange perversity in those who use and abuse it, that it has not lifted them up and enabled them to accomplish that which is pure and lovely. Depravity can ruin and destroy anything in this world: it nailed Jesus to the cross; it hath turned governments into tyrannies, and the very church of Christ into the abode of unclean spirits. It is not necessary to dwell at length upon the force of evil in this connection. The family is a power originally adverse to it — a power adapted to curb and restrain it; which, when religion dwells there, constitutes the finest position from which those intent upon it may aid each other in all that is good, and guard most effectually against all that is evil.

Behold, then, two beings united in this sacred bond; pledged to each other for life; bound to seek each other's good through all the changes of time; residing together in the closest of all intimacies, and that intimacy bearing upon its face the sanction of Heaven, and answering to the very purpose of God in their creation. The very basis and cement of their union is a genuine and exclusive affection, a mutual sympathy, and a peculiar consciousness that they are necessary to each other — that in this abiding union is their highest earthly happiness, and that there are no others in this world that can sustain to them this relation, or receive this affection. They are set apart thus, by that high affection which God has capacitated the soul to exercise, from all the world. They are one in heart, one in interest, one in aim, and one in the view of society; and so there is room for the play of mutual affection, and the constant

exercise of every endearment, and the mutual putting forth upon each other of modifying and purifying influences that shall most happily mould and form the whole character. Diverse in character and diverse in attributes, and each filling a different sphere of labor, yet they combine, in character, in action, and in duty, to fill up a complete life. There is no such influence to bless the heart of man, and soften his ruggedness, and draw him on to deeds of virtue and noble daring, and open his soul to all that is pure and peaceful, as that which comes forth from a gentle wife, especially when her heart has become the home of religion, and her life is radiant with the spirituality and the power of the truth as it is in Jesus; and there is no influence better adapted to strengthen woman's character, and mature her powers, and give solidity to her virtues and development to her peculiar nature, like that which goes forth from one who sustains to her the relation of husband, especially if he be already pervaded by the power of true religion. It is here that man finds a refuge from all the troubles that, out in the busy world, distract and vex his spirit; 'tis here he finds the strongest safeguard of virtue, and the firmest barrier against temptation, in the affection of one who loves him more than all the world beside. Here, in the bosom of his family, does he find that solitude, that temporary separation from the crowd and the bustle and the excitement of the thronged marts of business, which is so essential to the nourishing of thought and the development of the inner life in the strength of virtue and the loftiness of faith. Here she, the partner of his days, dwells secure from alarm respecting the future, and confident in his strong arm and his unwavering attachment, prosecutes with glad heart the quiet duties of her angel mission. Then, as children are

given, and around the parents rise immortal minds, looking up to them for support and guidance, rejoicing in them as the authors of their being, reverencing them as clothed with a portion of the divine authority, waiting to receive from them the image that is to be stamped upon their young souls for all eternity; how their position magnifies itself, and their responsibilities grow around them, until the family becomes the first and most efficient educator of men for the busy scenes of time, and the grander scenes of eternity. Here are the genuine nobility of the world! here the fountains of power! here the silent influences that are to make nations, and fill the earth with new demonstrations of the christian life! Behold! how the family is bound together by these quadruple bands, stronger than brass—conjugal, parental, filial and fraternal affection; how they all work together for the accomplishment of God's great purpose in this world. Can you conceive of a finer stand-point from which to work for the elevation and salvation of the world than this? Where is there a position in which man or woman can hold in their own hand so many plastic influences over young souls, as God has concentrated in the very constitution of the family, and made the fruit and outgrowth of marriage? What happier influence to affect the heart and disrobe it of selfishness, and open it to the pure and the good, or steel it against the power of temptation to evil, than that which beams upon you from the laughing eye and beseeching look of your own babe? What mightier power to mould the spirit than that which streams forth from the parent upon the child, through all the years of its growth up to manhood? Where are the foundations of character laid, if not in the nursery and at the fireside? Where can patriotism, and the virtues which make good citizens, be created so well as

there, where, protected by the broad shield of the state from external foes, the parents train their offspring in all the knowledge and the purity essential to a peaceful and an honest life?

Where is it that the finer elements of a Christian character are best ingrafted upon the corrupt stock of Adam, and the efforts are most successfully made to inform the understanding with those truths which concern the soul in its divine relations, and train the conscience to a quick sensitiveness on all moral questions, if not in the family? Here in the calm retirement, where the wild excitements of the world enter not to disturb, and the authority of the state comes not to interfere; here where the parent is the sovereign—the father and the mother the king and the queen of their young empire—where no jealousies, no diverse interests, no fears of future separations, glare in upon them frightfully; here, where every day is filled up with reciprocal duties, and the lines of character are slowly but surely traced, and the mind and heart gradually developed; here is the grandest, and sweetest, and most fruitful scene on the footstool of Jehovah. The vision of many a Christian family at once rises before me, and leads me captive by the enchanting prospect. I see the father bound to the state by all the ties of a patriotism that has its strong roots not merely in the memories and associations of his own father's house, and his own native hills and vales, but in the deeper soil of his own parental love, and his own family relationship. I see him thoughtful and serious as, withdrawn from the world, he beholds these young immortals looking up to him for guidance and blessing, and remembers that he and they are forming characters that are to abide when the sun hath set forever, and the lamps of heaven have ceased their shining. I think of the mighty pressure

which this responsibility rolls upon him, to be himself a Christian, to stand forth before them pure in his high office, to trace upon their souls no lines that must be erased ere they can enter the kingdom of heaven.

If now you would see the perfection of the working of this institution, you must look in upon a truly Christian family, where man's nobility is understood and appreciated; where the design of marriage is compassed and sought to be realized; where all the wealth of parental love, and the strength of parental authority, and the tact of parental wisdom, are put forth to create the life of heaven within the horizon of time; where the appliances of education, and the means of grace, and the power of example, are brought gently and steadily to bear upon hearts tender and soft in their youthfulness, and open to all the plastic influence of parental affection. There are thousands and thousands of such happy families in this christian land, where God and eternity and all that is most precious in the virtues and graces of time hold the first place; where marriage has shed a benison richer than all other earthly blessings, and created a household where as much of heaven's bliss is daily enjoyed, and as much of the loveliness of heaven illustrated, and as much of direct and saving influence for the elevation of man goes forth, as can well be witnessed, amid the work of restoring a lapsed humanity to its primitive innocence. There are thousands of families that, even if the state should be shaken to ruins, and the fabric of its government should fall prostrate,—that even though the visible organization of the Church should for a time be dissolved, and the light on our altars of public worship should go out, would yet live as arks amid the night, and storm, and waves of that fearful desolation, and bear in themselves, like the Mayflower, the seed of new gov-

ernments, and the living forms of the visible Church of Christ. It is surely impossible for any rightminded man to look in upon such a family, with the clustering memories of the families from which it sprung about it, and the wealth of its precious affections, and the round of its peaceful and godly life, and the bright hopes of a future that reaches far beyond the horizon of time; it is surely impossible to see what a Christian marriage, constituting a christian family hath done for these lost children of Adam, without blessing God, that amidst the wreck of the Fall, and the sad issue of the expulsion from Eden, at least one, and that so precious an institution, survived as an open fountain of blessing to the world. Oh! never do I see the father and mother in their quiet home, shedding around them the influence of their elevating example and affection, and behold the young hearts that respond to theirs in filial love, from whom they seek the ennobling principles that are to be their anchors amid the surgings and tempests of the wild sea of life, without feeling the ennobling power of conjugal affection, and the blessedness of the Christian family, and the wonderful beneficence of our heavenly Father, who in wisdom hath established marriage as the only union of the sexes on which his smile shall rest, and hath made it one of his high commands, written with his finger amid the flames and thunder of Horeb, and sounded abroad through all the tribes of the earth, "Thou shalt not commit adultery." It is thus in this union, the physical is made to bear up the spiritual; it is thus marriage is ennobled as the earliest and richest fountain of authority, and law, and religion; it is thus it stands forth interlocked by a thousand relations with all the most precious virtues on which the State reposes, and all the habits and influences to which the Church looks for support. It is

the position of all others most favorable for a religious life, to those who have reached the age which warrants their entrance into it; it is the institution, which starting nearest to all the sources of healthful influence, imbosoms in itself an influence transcending all other earthly instruments.

And now that I have carried you round to view some parts of this great subject, and have shown you that marriage is honorable in its institution and healthful in its tendencies; that God hath made both one in order to seek a godly seed; that religion, and patriotism, and the purity of social life, and the perfection of human society all have their roots in it, let me take you into another region and assist you to understand some other parts of the texts which I have read to you, and especially the anathemas they hurl upon the whoremongers and adulterers. I wish to speak to you, young men, of those who, regardless of the divine law, in defiance of heaven's most clear and fearful utterances, seek a transient pleasure outside of that statute which God has established for their guidance in this matter. I wish to unvail the heartless villainy of some, and the wickedness of others, who, setting at naught the maledictions of Jehovah and disregarding all the sad lessons of experience, suffer themselves to be caught in the snare of this murderess of the mighty, and shorn of the strength of their manhood and the virtue of their youth. It matters not whether the offender be one who tramples down the uncrushed flowers in all the freshness of their opening beauty, and the fragrance of their rich perfume, and the ripeness of their budding loveliness, or whether he prey upon the already withered garbage long-trodden by the feet of every passer by. There are degrees in vileness, and a deeper and a deeper depth of pollution; but in respect to God's great law, and man's great safeguard,

and the sheet-anchor of the Church and the State, each and every offender must bear on his own head the weight of the crime, and the sanction by which that crime is avenged and that law is vindicated.

In the very outset I may remark, as that which constitutes the vice and the criminality of the offender, that he outrages the positive and clearly expressed law of his God. In the first step that he takes, he overleaps one of those barriers which the finger of God, in his infinite wisdom, has drawn around the race. It is not against a supposed expediency of statesmen and parents that he takes his stand. For there is here a divine declaration that, first uttered in paradise, has sounded on, through all the tribes and nations of the earth, until this hour. He shall not hide himself behind what he deems an unnecessary and useless legislation of the state, and the over stringent customs of society, and by a philosophy, as damnable as it is false, attempt to exalt vice into virtue and make a necessity of crime. For here, originally given at the opening of human existence, and embalmed in the traditions of all nations, and shining forth in all its life and power from these revealed oracles, is this primeval institution, this stubborn and unchanging law. Will his *ipse dixit*, the corrupt impulse of his enslaved heart, and the sophistry of his clouded intellect avail to repeal a law like this? to stamp with unsoundness an institution like this? to justify in the court of conscience, of the universe, and of that God in whose sight he acts, the deliberate attempt to overthrow it? Let him as well with a breath sweep away all institutions of law and all customs of society; for there is not one—not one—that can compare with this in the firmness and massiveness of its foundations, and the prescription of age that consecrates it as God's law for man. Ay! let him play the

part of the froth on some eddy, that, as it whirls aside, cries out to yon mighty Ohio, in its triumphal march to the sea: 'You are wrong; turn back! turn back! seek the Alleghanies, whence you came!' And as the froth must at length yield to the victorious tide, so must this false reasoner at length bow his logic and his sophistry to that ever-swelling stream of ages which, starting in paradise, fast by the throne of God, has borne the institution of marriage far and wide among the nations. Yes; if ever there was an institution or a law that came to man with the impress of God's signet manifest upon its front, that is this institution—that is this law. And so it is, that he, who offends here, offends directly, openly, outrageously against the visible glories of God's throne, against the voices of all ages, against the weightiest testimony that can well be brought to bear upon the conscience in favor of a divine enactment.

Now commencing his career in this form of outrageous sin, behold! what, in the course of his downward path, follows upon his crime against God! *At once he forsakes the ground of a rational and immortal being; he seeks the privileges and the grossness of cattle;* he puts himself on a level with soulless brutes; he becomes the creature of blind impulse; he defaces the image of God in which he was created; he dethrones judgment, disregards conscience, ceases to reason, and committing himself to the behests of passion, is borne unresistingly wherever it lists. Poor, degraded, brutified man! Wert thou indeed created in God's image? Hast thou a reason sublime in its powers and a conscience Godlike in its decisions? Hast thou a soul immortal as its sire; and yet canst thou so abrogate the ennobling law of thy nature, and descend to so low a condition, and so degrade thy manhood as to put thyself in the category

beasts that perish? Would that this were indeed whole and the lowest point of thy degradation. s! the brute obeys the law of his God — the law d by his Almighty Maker for the regulation of his He wars upon no good institution; he commits no ie; he performs no act that, working backward and ard, within and without, is full of misery and woe. the offender against this law makes war upon all the rest interests of our humanity, and involves in his own inevitable fall of others. Could he stand as isolate m all society and be himself an outcast from it, the sequences of his sin might be confined, in a greater ee, to himself. But he is in the midst of a vast ociation, in which every individual plays a part, and ds abroad an influence, and assists to form the general aracter on which the precious institutions of the State l the Church shall stand, or by which they shall fall. aracter is leaven, always at work in the mass, assimilating it to itself until the whole is leavened. And in our corrupt world, where all that is good has ever to fight for existence, while that which is evil finds a thousand agencies to propagate itself, corrupt principles, and corrupt words, and a corrupt example are seed that find a rank soil in which to spring up and grow, till, in turn, they bring forth the fruits of Sodom. The evil thought of one man, and the evil act, spoken or seen, often find a home in some other bosom, already prepared for them by the great adversary, and work out there even a deeper and a darker corruption. And so good and bad men propagate their thoughts and their lives among those around them; and while one is busy preparing men for heaven, the other is busy preparing men for hell. It needs little fire, at times, to set on fire the courses of nature, and turn the bosom which God meant should

be his temple into the abode of foul and polluted spirits. A single word from unclean lips, and a single glance of a lustful eye, and a single argument from the sophistry of a depraved reason, have had the power, in some peculiar circumstances, to start a young man on the wrong track, down which he madly plunged with a speed that defied all the powers of society to hold him back from utter destruction. Thus the profligate, in every act of his wickedness, makes war upon the family, and, through that, upon the most precious interests of both the Church and State.

There is one class of men with whom vice is a business, and whose minds have reached a pollution so intense and a villainy so profound, that they can enter the sacred bosom of a fond and happy family, and under professions most fair, and with a guise most plausible, ply all the arts of speech and all the refinements of a winning exterior to cover the desperate purpose they cherish; and at length plant a dagger in the heart of innocence, and cover with shame that group of lovely children, and bow those fond parents' hearts in sorrow to the grave. And oh! if in the armory of eternal justice, there are forged thunderbolts hotter than all others, and if, in the regions of the damned, there are cells within which there dwells a fiercer and a more terrible retribution, most surely will those bolts fall upon the heart and those cells receive the soul of the foul fiend, who, with such an immeasurable malignity and such a cruel selfishness, has trodden down all the sacred rights of the fireside, and for a moment's pleasure, sought to hurl woman from her pride of virtue and innocency down to the level of his depravity, and over all the faces of that joyous and blessed family hath cast a darkness and into their hearts a bitterness, to which death is light and happiness.

There is a sorrow that is deeper than the grave, and there is an anguish that overmasters all other earthly agony. There is a life more horrible than death, and there is a shame, most undeserved, which haunts the poor victim, and lifts its spectral form ever before him, and glares upon him in all the scenes of time, and which will not leave him at the grave, but survives to defile his memory and cover with blackness the reputation he sought to leave pure and irreproachable. And while, by a single act, this monster has inflicted this death of shame upon so many glad hearts, he has, at the same time, aimed a most deadly blow at the very constitution of the family; he has sought to poison the fountains of healthy influence and turn all the Eden-spots of earth into a desert. He is the enemy of his country; since he, who seeks thus to overturn an institution so essential to that country's prosperity, is doing the foulest and deadliest work of her most bitter foe. He is the enemy of the Church of God; since he bids defiance to all her sacred precepts, and saps the foundation of that institution which she has created as one of the richest means of diffusing her power and scattering her benedictions through the world.

I have spoken of the seducer, of him who has gained perfection in profligacy; but in the main, all that I have said is true of him, who goes to the abode of the poor, and vile, and degraded one, outcast, and trodden down, and exiled from her father's house, and lost to all the peace, and love, and joy, and purity of a happy family. What! does he not dishonor the names from which he sprung, who wallows in such pollution! Does he not dishonor himself, who amid the light of Christianity and the blessed memories of a home, can stoop so low, can so level himself with the brutes as to revel in the pleasures of such foul debauchery? Is he the friend of his country, or the

family, or the Church of God, who thus outlaws himself from the institution of marriage and casts upon it the foulest dishonor? He who can thus brave the holy law of God and tread upon its sacred precepts, in the very act, arrays himself against the purest institutions of both the State and the Church. How came those miserable ones to be transformed into strange women? Had they not once a father's house as their home, a mother's arms to embrace them, and a brother's strength on which to lean for protection? Did not the music of a parent's voice, and the preciousness of paternal affection, and the consciousness of maiden purity once fill and bless their souls? Had they no bright aurora, harbinger of the clear and long spring day? Before their minds were there no visions of domestic joys, and holy scenes of love, and truth, and purity, and anticipations of a loving and an honored life among friends and kindred? Had they no reverence for religion, and no respect for its ordinances, and no expectations of one day being entitled to its promises; and when, at length, death should come, and the night of the grave should gather its darkness about them, did they not hope to die as they had seen others die, with peace in the heart, and the assurance of forgiveness impressed upon the spirit, and the glorious vision of heaven illumining all the soul and lighting up the dying eye with the ecstasy of joy? Oh! not at once did they descend from so bright and proud a pre-eminence in virtue, and sink so deep into the mire of this horrible life of sin and shame! A single deviation from the path of rectitude they made, and then, by a thousand agencies, they have been prevented from retrieving the error, and have been pushed down, step after step, to these lowest depths of debauchery and shame. The seducer, with his villain heart, led on the array of evil forces, and ye who visit

hambers of pollution are the rank and file of this chief. Ye are his troop, his accessories, the humble debased followers content to abet his schemes of stitution, and then share in the foulness his bolder eralship has created; ye maintain the secret organ- which wars, by night and day, against female ty — against the family institution and holy mar- ; ye create these ulcers on the body of society, and d the infection of them far and wide. These dens ollution would soon be tenantless, and profligacy uld be a rare abomination, were they not sustained their inhabitants nourished by the price of your ue. And while on the head of the seducer rests the den of a guilt most terrible to bear, yet let his fol- ers, who, at a distance, follow in the path of his fligacy, understand that against them there is a rge of crime — of crime not only against the law God, which they so visibly brave, but against society and the family which they so labor to destroy.

But we rest not this cause here; we are not content to show you that libertinism is at war with the purity, and love, and life of the family institution. *The deepest injury which it directly inflicts is wrought in the soul of the profligate himself.* Of all the vices, there is not one that hath a venom which, for deadliness, can be compared with this; not one that prostrates more entirely every virtuous and benign affection; not one that so rifles the heart of all that is noble and lovely, and impresses upon it the hideous features of the damned. There is not one honorable and noble feeling which it does not rudely assault. Itself the meanest and most brutish of vices, the sin most barefaced and avowed, it upturns every sound principle, and attacks with a deadly onset whatever is pure and good in the soul. I know,

indeed, that of all vices this has the fairest visage and the most exquisitely-moulded form, and robes herself most gorgeously in all that can attract the youthful heart and affect his imagination with the bright and beautiful image of pleasure. She is always

> "Decked to the very taste of flesh and blood,
> And many thought her sound within, and gay
> And healthy at the heart; but thought amiss:
> For she was full of all disease. Her bones
> Were rotten; consumption licked her blood, and drank
> Her marrow up; her breath smelled mortally;
> And in her bowels plague and fever lurked;
> And in her very heart, and reins, and life,
> Corruption's worm gnawed greedily, unseen."

With this corrupt and corrupting passion even patriotism is inconsistent: for patriotism must, in part, be sustained by benevolence, while this vice engenders the profoundest selfishness, and recks not to gratify its own desires upon the priceless virtue, and rich jewels, and eternal happiness of others. In the military family of Washington there was, in the early part of the Revolution, one man, of high connections, and undoubted courage, and fine intellect. Few men could boast superior social attractions; few rose above him in the labors of the court or of the camp; none were more thoroughly ambitious, or more intensely purposed to write his name where the world could read it for all time. But with all these rich endowments of mind and person — with this commanding influence, which swayed multitudes at will — the keen and searching eye of the Patriot Chief soon detected a heart most foul and profligate. No strength of intellect, no brilliancy of mental endowments, no attraction of manner, no military genius could persuade the pure and high-souled Washington to tolerate near his person one who had the heart of a

rtine and the principles of a most debasing profli-
. Aaron Burr, distrusted and despised by his com-
ler, was compelled to remain ever after in the dis-
ce. The future of his life justified the judgment and
stern purpose of Washington. With hands red with
blood of the murdered Hamilton — of him who,
id the grand intellects of that heroic age and that
ndrous senate of mighty minds, towered peerless —
the foul charge of treason resting upon his fame,
honored by his country, but dishonored by himself,
treacherous to her most precious interest — he dies!
as Adams, and Jefferson, and Washington sank into
grave, amidst the tears and prayers of a grateful
tion; but in shame, and solitude, and gloom, this
ofligate, whose ambition it was to tread the fairest
wers of earth into the dust, passed away to the bar of
just God. Profligacy and patriotism have no affinity;
centiousness in its profound selfishness, and the love of
country in its wide-reaching benevolence, cannot co-exist
in the same bosom.

Equally true is it that this vice unfits the man himself for the purity and love of a virtuous companion and a quiet home. The pollution that it begets penetrates the imagination, affects the judgment, defiles the affections, and often enters the very bones, and leaves in the physical frame the seed of future disease. Is an education amid the companionship of profligates and the obscenities of the most revolting scenes of shame, one fit for the pure and peaceful circle of the family, and the high and holy duties which marriage involves? Is this an atmosphere in which to train the fathers of our republic, and the men who are to guide our youth and form their characters for manhood?

"Domestic Happiness! thou only bliss
Of Paradise that hast survived the fall!
Though few now taste thee unimpaired and pure,
Or, tasting, long enjoy thee! too infirm,
Or too incautious, to preserve thy sweets
Unmix'd with drops of bitter, which neglect
Or temper sheds into thy crystal cup;
Thou art the nurse of Virtue; in thine arms
She smiles, appearing, as in truth she is,
Heaven-born, and destined to the skies again.
Thou art not known where Pleasure is ador'd,
That reeling goddess with the zoneless waist
And wandering eyes, still leaning on the arm
Of Novelty, her fickle, frail support:
For thou art meek and constant, hating change,
And finding in the calm of truth-tried love
Joys that her stormy raptures never yield."—TASK.

Look at France! never at rest, surging backward and forward from despotism to republicanism, from republicanism to anarchy, and then back again to the point from which she started! For sixty years she hath drank blood and poured out blood upon her altars. Her constitutions change like the clouds; her future—who can tell when next the streets of Paris shall be wet with the life-blood of her ignorant and frantic sons? "France," says Napoleon, "*has no mothers.*" She has no families, and she can have no religion, no faith. The profligacy of the court led on to the profligacy of the people. She legalizes pollution, abets the overthrow of marriage, and enthrones Harlotry upon the ruins of the church of God. Licentiousness, as it unfits a soul for family joys, so it tends most powerfully to destroy the institution of marriage, or pervert it from its noble uses.

But even this, sad as it may be, is not the saddest result nor the greatest evil of this immorality. It is, in its commencement, and continuance, and end, a crime that most boldly and outrageously defies the Almighty

God. The libertine takes his stand against the broadest and plainest of the christian injunctions. He comes forth in visible array and dashes his battle-ax against the thick bosses of Jehovah's buckler. To do his work of sin and carry on a warfare with all that is pure, he must sear his conscience as with a hot iron. Then the sacred chains of virtue are broken, and rebellion against all that is heavenly has freedom to grow and riot. What a memory! What an imagination! What a conscience! has this sinner created for himself. What images of all evil shapes hath he moulded? What scenes and actors people his memory, and breathe their fetid breath into his heart? No wonder he scoffs at religion, and laughs at her pleadings, and rejects her Savior, who, in the purity of his teachings, hath declared, thou shalt not *look* upon a woman to lust after her. No wonder he knows no sabbath, and hates the sanctuary, and neglects the Bible, and dare not pray. There is a curse visible which often affects the body of the criminal, as the rod of God in his flesh, avenging in part a violated law; there is a less visible but more ruinous curse which lights upon his soul, hardens it like the nether millstone, and seals the offender over to the great day of judgment.

Oh! if there is a sight to awaken horror in time, and mirror forth before the eye on earth the very spirits of the lost, it is that of a company of immortals, debased below the brutes, lost to all the finer principles of our nature, lost to the blessed emotions of religion, lost to the principles of virtue, with a seared conscience, and a polluted imagination, and a sophistical reason, and utterly depraved affections; mocking at the pure and the good, scorning the joys of the family, hating the sanctuary of religion, corrupting and being corrupted, heaping up to themselves wrath against the day of wrath. Of all those

to whom the gospel is preached there are none more hopeless, even when they can be brought to enter God's house; and if now and then a brand is snatched from the burning, yet the saved sinner mourns for life, and weeps daily in bitterness over a moral nature enfeebled, and habits averse to good, and a memory full of evil, and an imagination so long filled with polluting images. Thanks be to God, that his grace can reach them; for it did take a Gardiner from this horrible condition, and make him a saint and an heir of heaven. But such cases are exceptions to the rule—the solitary trees that stand, spared of the great God, all scorched, and blackened and mutilated, while the mass of their companions have bowed to the devouring element and vanished from sight. Yes, mark it well, young man, that in this vice there is a venom that poisons often the body, but always, and with the greatest virulence, the soul—that spreads the most inveterate corruption through all the moral nature, defiling all that is spiritual and beautiful, and ripening the whole man for the kingdom of darkness. He who enters upon this path, begins a direct and sure march to the abode of the damned.

"I saw him enter in, and heard the door
Behind them shut; and in the dark, still night,
When God's unsleeping eye alone can see,
He went to her adulterous bed. At morn
I looked, and saw him not among the youths.
I heard his father mourn—his mother weep;
For none returned that went with her. The dead
Were in her house; her guests in depths of hell;
She wove the winding-sheet of souls, and laid
Them in the urn of everlasting death."

COURSE OF TIME.

Within these gates all purity, all nobility, all high and virtuous affection dies. The victim hugs the chains that eat into his heart. Here the strong, the bright, the

beautiful, are as flax to the fire, as the straw upon the whirlwind. The siren leaves within the souls of her captives no fragrant flower, no healthful plant of love, no beautiful emotions, no pure and heavenly affections. Her breath blasts them all, while the seed of evil weeds and thorns are quickened into life, and send up a crop rank and tall for the angel-reapers of the last great day. Such is the awful sanction in this life which follows the violater of God's pure law, and such the premonition of that darker fate which awaits the licentious spirit when the gates of the grave have closed upon it forever.

And now, ere I close, permit me to warn you against the beginnings of this vice, so strong and so deadly when once it has gained the mastery.

It is needless to say that intemperance and the theater are the prime ministers of licentiousness. Of the theater I shall speak hereafter; and it is sufficient now to assert that both these causes operate powerfully to corrupt the young and renew the victims of this slayer of the strong—that they are full fountains of corruption sustaining the profligacy they create, and deepening and widening its stream with each successive month.

Idleness and the want of some regular employment often pave the way to the gates of her whose guests are in the depths of hell. The idle are generally dissolute. It is an old maxim, as true as it is old, and not at all too simple and undignified for those who would be wise to hear, that

> "Satan finds some mischief still
> For idle hands to do."

Parents can in no way so easily and infallibly rear their sons to be profligates, and the inmates of brothels, and proficients in all popular vice, as by teaching them not to work, and permitting them to command their own

time. Let the parent but regard labor as dishonorable, let him teach his son that gentility consists in leisure and amusement; let him furnish him with no absorbing business for either head or hands; let the son choose his own companions, and spend his time without question, where he pleases; let him pass his evenings away from the parental fireside, and especially let him have a full supply of money to demonstrate his respectability, and display his generosity, and command the various sensual indulgences that solicit his senses, and with almost infallible certainty, such a course will secure the prostitution of his virtue, and send him forth beggared of all respect, and all peace, and all hope into the midnight darkness of eternity.

Another efficient means for kindling in the imagination and in the soul strange fire, is the sight of impure pictures. Unfortunately art has been too often under the guardianship of depraved genius, and many of its productions which bear upon their face the works of skill and power, are such as only a polluted imagination guiding a willing hand could have given to the world. It is here that art has been prostituted to the basest uses, and under the plea of revealing the beautiful, it has succeeded, most fatally, in revealing the corruption of the artist, and in furnishing the means for corrupting the world. Let then a young man accustom himself to look upon pictures that he would blush to bring forth in the family circle, that he would feel ashamed to have a good man know he loved to gaze upon, and you may rest assured he is beginning to educate himself for the vice of libertinism, and the practice in heart and life of that sin, which makes the soul a den for the abode of fiends, unfits it for all manly and noble work, hardens it against the tender restraints and influences of the family,

and filling it with hatred to God and religion, ripens it for the atmosphere.and the doom of the lost.

In carrying on this process of education for a life of profligacy, let him next gather about him the corrupt books which genius hath written in the service of vice, and employ his leisure moments in perusing sentiments and descriptions, which, in their naked plainness, would revolt an ingenuous and virtuous mind with their disgusting sensuality, but which through the fascination of style, and the beauty of language, and the gorgeous colorings of the imagination, insinuate their poison deeply and permanently into the spirit. There is no power of our nature so subtile and wonderful in its operations as the imagination. Among the earliest of our mental powers to develop itself, holding the chief place in childhood, ere the reason has begun to unfold itself or the judgment to mature, it continues even in after life to hold over our lives a strange and mighty influence. It creates and transmutes, it ennobles the mean and debases the exalted, it gilds darkness and vails light, it magnifies the little, and from shadows gives all the impression of a substantial reality. It combines all forms and peoples all space. It gives embodiment to the spiritual eye of the wishes and hopes of the heart. It clothes all images of holiness, beings pure and sinless, with brightness and glory to the eyes of those who love them. It can enhance the power and fascination of earthly pleasure, and body forth to the vicious in forms most luscious and tempting, the corrupt wishes and ideas that dwell within them. Thus this splendid faculty of our immortal nature can ally us to angels or to demons; can spread around the pure and the spiritual charms that shall heighten their attraction to the good, while around the sensual and the debasing it can spread refinement,

and grace, and dignity vastly enhancing their fascination to those whose souls are in sympathy with corruption.

Its influence over the young in whom it is endowed with the greatest activity, before age has pressed its leaden weight upon its pinions, and reason matured and strong has gained the mastery over it, is exceedingly great. The same power which paints the future of youth, and fills the life before him with images so splendid, and round the trying and the fearful casts so bright a halo, when once it is subsidized to the service of vice, and surcharged with the materials of polluting images, and trained to exercise itself in these unholy creations, is most mighty to insure and perpetuate corruption in the soul. This is an instrument for the casting down of the strong and the defilement of the life of youth, that the prince of evil will be sure to employ widely and efficiently. To this end he has enlisted hundreds as the panders of vice, as the prime-ministers of profligacy; minds endowed of heaven with a surpassing wealth of imagination, and power of invention and description he has baptized with his own polluted spirit, and breathed the poison of his malignant heart into their most beautiful and fascinating productions. Works there are by the hundreds, sold even in respectable bookstores, lying upon center-tables in Christian families; that are among the most potent corrupters of the young; that defile the imagination for life; that inculcate principles clothed in the livery of angels, but in themselves the rankest product of the pit. Need I name them? Instinctively your own minds anticipate the annunciation and fasten at once upon the works of Byron, Shelley, and others of kindred spirit, which are given to us in all the entireness of their originals; the good and the bad, the impure and the moral; as if the pure devilism, that in one part lifts

pent-head and strikes its fang into your soul, would counteracted, and the wounds inflicted healed by the eliness and the morality, and even the appearance of ion, that may elsewhere exhibit themselves. Dare any r open them at random and read them to his child? any brother read them as they are, in course, to a ? And shall we be such very fools as to keep the pter where he has power to inflict the deadliest nds, and give him a station of dignity, where he will ure to be admired, and handled, and brought into near neighborhood of those minds, over which it is especial duty to exercise the most watchful guardian- ? Or shall we not, as Christian parents, the guides guardians of the young, put such things out of t — in the fire — anywhere, so that they be cast down n their position of power, rather than be ourselves the priests of impurity and the ministers of impiety. well would it be for the interests of morals, and religion if the Christian world should teach a practical lesson on this subject to both publishers and booksellers. Infinitely better would it be for the minds, now ripening into manhood and going forth alone in the great struggle of life, if the mass of this immoral literature, which, sometimes in yellow paper and now in embossed leather, floods the country, were given to the flames. Will the beauty of the binding, and the richness of the engravings, and the costliness of the volume redeem its contents from pollution and counteract the power of the genius, thus dignified, to poison the reader? Is arsenic less fatal when taken in most luscious wine out of a golden goblet? Is Satan less powerful and successful when he hides the foulness of his visage beneath the costly robes of seeming innocence and purity? Yes! ye fathers and mothers, who thus commit to minds so immature and incapable

of sifting out the good and rejecting the evil, the deadliest poison, the poison which, like the hydrophobia or the plague, seems instantly to spread itself over the soul. I pray you understand—understand that ye are the most efficient ministers of profligacy, counteracting and pulling down with one hand what you would build with the other.

It is not many years since, in another part of our country, the community were startled by the fall of a minister of Christ into the grossest forms of this vice. Rich in natural endowments, with a genius for poetry, of remarkable powers as an orator, he had held positions of great responsibility and wielded a large influence on the public mind. Arraigned and tried, he confessed his sin; and in relating the influences which had assisted to secure his downfall, he declared that the poison infused into his soul from the works of Byron, while yet in college, had more than anything else depraved his heart, and enervated good principles, and filled the imagination with forms of evil. Thus often does this vile literature sow the seed in the young mind, whose ripe fruit will be borne in full manhood; thus are there influences secretly at work to debauch young men, which in after life reveal their power in a visible and fearful ruin; thus do depraved and licentious works pander to the worst passions, and ere the subject himself is aware of their tendency, he has lost the vantage ground of ignorance; he has descended from the lofty position of an uncontaminated mind; he has opened all the gates of his soul to the assault of a power that has slain his millions, and strewn the earth with the ruins of manhood.

There is one cause of licentiousness not so generally recognized, but yet of too great influence not to be mentioned in this connection. Public balls and miscellaneous

dancing parties, where the wine-cup circulates freely, where often dances, that seem invented for the express purpose of exciting desires hostile to virtue, are the chief attraction of the evening, constitute one of the most successful agencies for the spread of this vice. There often men and women assume such positions and go through with such exercises, as no wise father would for a moment tolerate in reference to a daughter in any other circumstances. Amidst the excitement of music, and the intoxicating cup, and the whirl of the giddy dance, liberties may be taken and *are* taken which set on fire the courses of nature; which, independent of such excitement, and in other connections, would expel the perpetrator from respectable society. The dance! the dance! how often has it led the unsuspecting into the snare of the fowler, and kindled passions that have clamored for indulgence over the prostrate law of Almighty God!

In the seduction of young men from the path of virtue, corrupt associates play a most important part. They enter the city unfamiliar with the ways of vice; they associate together in all the confidence which youth and sympathy creates. They entertain, it may be, no thought of indulging in really vicious pleasures; they seek for recreation and amusement; they may be jovial and gay in the exuberance of their spirits, but mean not to pass beyond the bounds of outward decorum and intend not to listen to the voices of these sirens, charm they never so sweetly. Now introduce into this circle a man already familiar with the secret avenues of vice, an adept in all licentious indulgences, steeped in the pollution of past immorality, and eager to drag the innocent and the manly down to his own beastly condition. Let him share with them in all their harmless pleasures, and wind himself into their confidence, and at length gain a position from which he

may begin the process of corruption; then let him, with words and descriptions fitted to his purpose, awaken feelings averse to all that is good and pure; let him lead the way into the haunts of vice and dens of shame, and how will such a sinner destroy much good? how will such a tempter prevail over the young, and the unstable, and the ardent? how will one such associate spread the plague of lust through a score of hearts, until he has infected all that gay company, armed conscience with red hot arrows, cast down their innocency to the earth, stripped them of conscious rectitude, filled their imaginations with unhallowed ideas, and rendered it impossible for them to mingle in virtuous society, without a constant sense of their own debasement, and a constant suspicion of the reality of virtue in those with whom they associate. Young men are social and full of sympathy, and easily give their confidence to any one who wears their livery; and when a corrupt soul, abandoned to virtue and ensnared by vice, enters their circle, he will oftentimes carry the outworks of good resolutions, and at length triumph over the mind and heart in their richest possessions. Shun, I beseech you, such tempters. Let your associates be men of principle and virtue. Regard these beastly sensualists, whose very presence is corruption, whose breath is pollution, as your worst enemies; as the foes who would destroy not only your outward prospects for this life, but that peace and purity of mind which to you is worth all the world beside. Count that man a robber and murderer who, by pandering to the basest passions, seeks to rob you of the jewel chastity, and murder peace and virtue in your heart. Such fallen and unprincipled men abound in all large cities. They watch for the young and the unsuspecting; they lay their plans warily and out of sight of the bird. Their exterior is often

e, and gentlemanly; but the poison of asps
ıder their tongues, the passions and craft of the
ned are in their hearts. A father's agony and a mo-
s tears are music in their ears. Lost to the fine and
: feelings, filled with suspicion, uneasy in conscience,
ıgitated with unquiet passions, they know no joy so
as that of triumphing over another's virtue, and
ng others down to their miserable state.
ancients tell us of a bay along the Mediterranean,
, from the winding of the shore, the wind and the
created such ravishing melody as to attract the
ng sailor, and lead him to enter. But, as enchanted
the wondrous music, he forsook his helm, his vessel
ld strike upon the sunken rocks, and be dashed to
s. The bones of the dead and the wrecks of vessels
ned all the shore. A fable this, most instructive to all
will give heed to it. For thus, young men, as you
along in quiet waters, will your ears be addressed by
the enrapturing strains of pleasure, soliciting your approach to her fatal shore. But along that shore the eternal God has placed a concealed rocky barrier which you cannot cross, and on which your excellent ship must be dashed to pieces. Listen to that seductive music and yield to its influence, and forsake the path of virtue, and the whitened bones of drowned mariners now bleaching on the shore, declare your end.

There is a chastity of the soul which allies the heart to angels; there is a purity that, like the sun, gilds and adorns, and blesses all who come within its influence. A thousand agencies are ever at work in secret and in public to defile such a soul, and snatch from it the crown of virgin flowers; a thousand paths of sin open on every side, conducting the unwary straight to the
ıbers of death; tempters come to us daily and plead

with almost angel eloquence for admittance to the heart. Treasure this jewel. Let it be with you a daily prayer, "lead us not into temptation, but deliver us from evil." There is a power divine which you can enlist to aid you in this high work. Seek first the love of Jesus; let repentance for sin humble your heart in the dust, and faith in the great Mediator lift you up to a companionship with the holy. Religion alone will guard you most effectually against the assaults of this adversary. If on your heart there are the spots of this pollution, yet if you will flee to Jesus he will remove them. It is said that no water will wash out the stains of human blood; but the blood of Jesus cleanseth from all sin, and robed in his righteousness you shall stand forth spotless as the angels. Be vigilant to guard thy heart against the foes that hourly surround it; let Christ be your strength, and you shall triumph over all sin and live to reign forever in a world of light. They who would have a calm and peaceful bosom in life, and who in death would find a victory that this world cannot give, must tread in the footsteps of apostles and confessors, and holy men, and through watchfulness and many conflicts with flesh, and much resistance of the evil one, attain unto life everlasting.

"Mortals that would follow me,
Love Virtue; she alone is free;
She can teach ye how to climb
Higher than the sphery chime;
Or if Virtue feeble were;
Heaven itself would stoop to her."

THE PLAY-HOUSE.

ii. 8, 9, 10. But Elymas the Sorcerer (for so is his name by inter- withstood them, seeking to turn away the deputy from the Saul (who also is called Paul), filled with the Holy t, set his eyes on him, and said: O full of all subtilty and all chief, thou child of the devil, thou enemy of all righteousness, hou not cease to pervert the right ways of the Lord?

YMAS was a professor of light-work, of profligate cun- and the art of magic. His business was deception amusement—to amuse by deceiving, and deceive by ing. He belonged to that fraternity whose great it is to live by playing upon the credulity or the love of excitement and the desire for amusement of the people. He was not at all scrupulous in the choice of means to accomplish his object; it mattered not to him what high and sacred work he opposed, provided his coffers were filled; he did not hesitate to oppose and vilify an apostle of Jesus Christ, nor would he have hesitated to ridicule and denounce the Savior himself, had he been present. He seemed to know, as it were, instinctively, that the triumph of true religion would be the ruin of his profession; that as the light of the Gospel illumined the soul, it would rise above the arts and deceptions with which he sought to gain a livelihood. Now, although this man was not technically a player, yet he was, in one sense, an actor; his spirit and life, and, to a great extent, his aims, were just those

which belong to the theater. And as then the Apostle addressed him in words of the most scathing rebuke, so now, were he present and knew the character and influence of a modern play-house, I am perfectly assured he would speak of it, and those concerned in it, in similar language.

My object, to-night, is to justify the assurance here expressed, that the theater, as it is now and ever has been, is one of the most efficient auxiliaries of Satan in debauching the minds of young men and swelling the stream of profligacy, on the bosom of which thousands are borne afar from all the benedictions of the Gospel and the hope of heaven. Regarding it as one of the most pernicious and corrupting institutions of society, full of all subtilty and mischief, a child of the devil, an enemy of all righteousnesss, and the means of perverting the right ways of the Lord in thousands of souls, I wish to state, as fully as time will permit, and as fairly as if I were arguing an indifferent subject, the reasons for such an opinion. And here let me congratulate you, that, in discussing this subject, we have something definite—something known. We understand ourselves precisely when we speak of the theater: for it is no novelty; it is no product of yesterday; it is an institution of centuries; it has now, as it always had from its very origin, a marked, a decided character. It is something that stands out by itself, openly, and fully revealed to the view of all who choose to scrutinize its constitution, and relations, and influence. I am not about, in this sacred place, to attack an imagination, to discuss a may-be, to discourse about an abstraction. We have all too little time in this world, and too many interests, precious as eternity, are depending on our action, to permit us to waste our lives in the pursuit of a merely possible good or the avoidance

of a possible evil. The theater is not one actor, nor two; not one play nor two; not a particular influence upon one or two minds. It is not an occasional representation; it is not acting alone, nor music alone, nor scenery alone. And you may be sure that, on this occasion, I do not mean to understand it in any partial or limited view; but to discuss it in its aims, and principles, and influence upon society — to discuss it as a systematized whole, as an institution that necessarily requires a large outlay of funds, a large retinue of actors, and frequent representations. If any man chooses to argue from other principles; if he tells me that the dialogue is innocent; that this play has a good tendency; that this actor is a respectable citizen, my answer is, very well; but these are not the *theater*. Would you build a pyramid on its apex? would you rear a church on the steeple? would you trust a man in business because in one or two cases he was not dishonest, when you know well enough that he cheats his neighbor every day in the year? There stands the theater! there it has stood long enough to be tried by the impartial judgment of every lover of his race. It is a connected whole! The arrangement of the building, the scenery and the dresses, the music and the acting, the plays, the players and servitors, are there, and have been there for centuries. Is it a good thing? Is it a friend to the morals of society? Is it a good educational influence for the young? Is it worthy to stand, or ought it to fall? Its nature is known; it has borne its fruit. Let us see what is its nature and what its fruit.

1. Let us look at the nature and aims of the theater; let us see what it means to accomplish, and how it attempts to accomplish it. A good aim may sometimes, in part, redeem a very bad thing in the eyes of men, and

that the end sanctifies the means is an old maxim of the devil. I say, then, that the great purpose of the theater is to *amuse* by the representation of scenes and characters, fictitious and real. It has been contended by some of its advocates, that its purpose is moral instruction — to scourge vice and exalt virtue, and teach men the blessings of morality. Never was an assertion made with less foundation. The purpose of the theater can only be learnt from its history,* from the design of its

* "The dramatic art took its birth in the bosom of tumultuous pleasures and the extravagancies of intoxication. In the festivals of Bacchus, hymns were sung, which were the offspring of the true or feigned ecstasies of a poetical delirium. These hymns, while they described the fabulous conquests of Bacchus, gradually became imitative; and, in the contests of the Pythian games, the players on the flute who entered into competition were enjoined, by an express law, to represent successively the circumstances which preceded, accompanied and followed the victory of Apollo over Typhon." Bartholemy, quoted by Prof. Proudfit, Bib. Rep.

Of comedy—employing for its purpose parody, allegory and satire, "abounding in images and language the most gross and obscene," assailing indifferently vice and virtue, the good and the bad, truth and error, abstaining from the use of no language and no representation that would excite a laugh and waken the interest of an audience—it is impossible, with truth, to affirm anything but that its great and constant aim is merely to produce an effect, to raise an excitement, and to rouse the passions, without the least regard to the character of the effect or the nature of the passion.

So tragedy selects its subjects and arranges its parts with direct reference to the excitement of the passions. Its characters are not usually those which best illustrate virtue; they are not the men and the women of calm, heroic virtue and purity, around whom the interest of the scene is made to gather. They are the disappointed Prometheuses and Macbeths—the revengeful "Medea, burning with a demon's passion, and wielding a demon's powers of mischief and revenge."

Λέαιναν, οὐ γυναῖκα της Τυρσηνιδος
Σχυλλης ἔχουσαν αγρίωτέραν φυσιν

So its subjects—especially of ancient tragedy—"were selected from those who had occupied an almost superhuman elevation, whose downfall, therefore, would afford the most terrible catastrophe." * * "It

s, the spirit of its plays and its actors, and the
ses of those who frequent it. Tried by any one
y all these tests, it stands forth confessed that its
—that which gives it character; that by which it
and means to live—is the amusement of the people.
aim were to educate men in morals and instruct
in the proprieties of life, never was there an insti-
n that more perfectly failed of accomplishing the
ses of its establishment. From the first company
spis, playing in a cart* and wandering from village
l e, down to the lowest theater in this city, the
and players seem most unaccountably to have
ten their great purpose. Instead of an educator
orals and an instructor in the proprieties of life, it
ever been a most efficient auxiliary of vice and oppo-
of things most sacred. If instruction were its
ct, then as it has failed to give *virtuous* instruction,
eserves to be swept away as a machine utterly unfit
for the purpose of its creation.

It stands forth then from all the history of the theater that its chief purpose is *amusement*. Amusement! Well, I am no enemy, religion is no enemy to *innocent amusement*. But when a man talks about amusements in these days, it becomes rational beings to inquire what he *means* by the word. For this poor word is made to

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was sometimes objected, even by ancient critics, that if tragedy would secure the purpose of instruction, its scenes must be laid, occasionally at least, in the ordinary walks of life, and must exhibit the sufferings, duties, and temptations, which are incident to the condition of the majority of mankind. But to this it was replied, that they were wanting in the interest and power, necessary to tragedy—that they did not appeal, with sufficient force, to those emotions of terror and pity, the excitation of which is its object. It is plain, therefore, that the aim of tragedy is to astonish, to agitate, not to instruct or reform the spectator.—PROUDFIT.

* "Dicitur et plaustris vexisse poëmata Thespis."

bear the burden of almost anything and everything that cannot be justified by a regard to morals, to religion, to intellectual improvement, or the good of society. "Oh! Liberty!" says one, "Oh! Liberty, what crimes have not been perpetrated in thy name!" And thus may we say: O! Amusement, *amusement! what follies, what vicious courses*, what paths, leading down to the chambers of death, what corrupting books and infamous things are justified and resorted to in thy name! There is a vast deal said and written on this subject, that is the merest trifling with reason, that has no just foundation in the human constitution, that authorizes practices ultimately ruinous to both body and soul, mind and heart. Amusement has become, with many, a family or a personal idol; an idol to which they sacrifice their most precious things; an idol to which they sometimes offer their own and the souls of those most dear to them. Now let me say in the outset to you, young men, that amusements never made a *man*, never ripened his intellect, never purified his heart. If there be one idea which at this day is enervating the minds, corrupting the hearts, misleading the affections, and injuring the influence of religion upon the soul more than any other, it is this everlasting cry of amusement! amusement!

There is not time to discuss this subject fully, but I am bound to notice it in part, in connection with this great play-house—this institution set apart and supported at vast expense for no earthly purpose but amusement! Now the idea of such an institution, with its train of men and women, set apart for such a purpose has something in it degrading. But when you come to look at the subject more closely, the whole affair, as a means to an end, is the sheerest imposition upon common sense. It proceeds upon the supposition that the same recreation is

ul to all, that men of different pursuits will all be ted by the same mode and style of amusement. In rence to such an institution, this idea betrays a total apprehension of the state of society and the wants of se who compose it. Children need recreation that call out their activity and permit their exuberant nts to overflow in physical exertion in the open ; such as will harden the frame and fit it for future s. The hard-working man needs no such recreation. ould be a real trial to him. He wants rest — rest in bosom of his family, if he have one, with his paper some interesting book to close the hours of the day. e merchant—the man whose mind is largely active in nning and devising for each day—should have a quiet d soothing recreation — the converse of friends, the ling of books, the quiet enjoyments of the lecture. se change the course of thought; these improve the nd; these may be made to strengthen the habits of religion. The student, who must be confined to one place, and whose brain is on the rack for days and weeks, should go forth into the country, and combine exercise with recreation, and so brace his body for the toils of the mind. Now the theater puts all persons in the same position and administers the same pleasant excitement to all whatever may be the nature of their employment. The nervous and the phlegmatic, the wearied body and the wearied mind, the young and the old, are all to be subjected to the same regimen, without the least regard to their character and wants. And so it would happen that were this amusement fit in itself, it would often fail of its effects and do more mischief than good.

When, however, you consider the character of the amusement, there is that about it which renders it unfit

for a popular and healthful discipline of the mind and heart. In acting, the great purpose of the actor is to illude the hearer, to act the thing all out so justly, that there shall be a temporary illusion, and the feelings of the auditors shall be moved as by a real scene; and so the scenery, the lights, the dresses, and the movement of the whole play are designed to make an impression of a reality — a living scene. In doing this the theater opens the whole field of tragedy, comedy, and farce, and often seeks to unite them all in the course of a single evening. Now I affirm that just so far as these persons succeed in their object, that just so far as they succeed in creating the terror of a real tragedy, or the idea of a real comedy, just so far do they succeed in injuring the sensibilities of every one who listens to them.

It is a law of our nature, that the constant recurrence of the terrible, when we are unable to do anything to correct the evil, and the habit of regarding frequently the ludicrous in society, deadens the finer sensibilities of the heart and hardens it against the real evils that demand our attention, and the real follies which need our correction. Life itself becomes a stage; the theater-goer is in a fair way to treat all things, the most solemn and the most affecting, as mere scenes upon the boards, and those around him as mere players of a part. If I wished to cultivate in a youth a morbid sensitiveness which in time should react upon the soul and harden it against those sufferings and those scenes, which it is part of our education for heaven to seek out and relieve, and part of our personal fitness for life, here and hereafter, to feel for; I would send him to the theater. What an amusement! What an education for the human mind! The nightly spectacle of murder and bloody assassina-

tion. The nightly contemplation of all that is most ridiculous and foolish in human character and human society! Scenes the most horrible and the most grotesque set before you to move you with terror one moment and convulse you with laughter the next! Nay, more! when you consider the kind of passions and the kind of dialogue that must be illustrated, acted out, and familiarized to the mind, on the stage, you will see still more clearly the debauching process it is adapted to carry on in the human soul. For here the gentle, peaceful, virtuous, quiet, religious emotions have little place. Benevolence, hope, compassion, reverence, submission, the fear of God, and a humble trust in Christ are not the feelings which a stage-player understands, or an audience can readily appreciate. But revenge, pride, ambition, avarice, and love in all its forms, give character to the scenes. Corrupt, ambitious, lustful murderers and scoundrels form the staple of theatrical representation. The most stirring, the most affecting, even the most horrible things of which the human passions are capable, are here brought out before all minds. It matters not what is their previous education, what their present condition, this is the amusement for them all alike! This intense rousing of the passions; this horrifying and convulsing machinery; this quickening of the heart and heaving of the lungs; this appeal to the most easily excited and worst passions of nature; this contemplation of all the most horrible, the most vile, the most tearful, the most laughable scenes of life; this combination of the natural excitements of months and even years, crowding them into a few hours, and then varying and repeating the combination night after night, and month after month, this is amusement! Verily, if a process were required

for exhausting a man's moral, physical, and intellectual nature; for using up all his energies for every high and noble effort; for indurating his conscience, stultifying his reason, and hardening his finer sensibilities; for giving him a morbid craving for high excitements, rendering the quiet scenes of ordinary life distasteful, and the slow method of mental and moral improvement out of the question; for incapacitating him to feel the real woes of society, and join in actual efforts to elevate mankind, it seems to me impossible to invent one, in addition to intemperance, gambling, and licentiousness, that would be more effectual than the theater. The operation of the whole machine is a process of exhaustion; and so far from being a recreation, just so far as the idea of representation is realized and the actors succeed in their object, it creates in most cases an excitement from which rest is needed to recruit body and mind. I speak now of the nature of the thing itself, of the aims of the theater, and the means employed to effect them, and affirm that even if this view were proper, even if the idea of a great recreating machine for all men were not simply absurd, yet that the means here employed are, of all others, the worst adapted to effect that end; that to subject society, the minds of the young as well as the old, with all their susceptibility of impression and high excitement, to the nightly representation of scenes the most terrible in tragedy, or laughable in comedy, or ridiculous in farce, is the surest way to counteract the whole intent of amusement; instead of bracing up the whole man for the arduous and responsible business of life — instead of assisting him with a more erect mind, a purer heart, and a more vigorous body to engage in preparing for the grave and eternity; it is the surest means of relaxing and enervating all the

soul, creating within it a morbid craving for fictitious excitement and a fearful insensibility to the actual wrongs and sufferings of his fellow-men. I speak not of the sums lavished on these establishments—sums sufficient to educate thousands of youths and relieve thousands of the widow and orphan — nor of the time spent in attendance upon them; for if their influence was good, if they were a real blessing to society we should not begrudge the money or the time. But I do speak of the thing itself, and affirm that it has an evil root; that the principle of amusement by means of representation is wrong; that it cannot be carried out without injury to society. Without detaining you longer on this point; without saying a word of the inherent necessity of theatrical representations being carried to extremes, you will permit me now to examine some of the fruit of this tree—some of its ripest fruit and that which it most usually exhibits before the world. I call your attention, now,

2d. To the literature of the theater. And here, as in speaking of the theater itself, we must take the current mass of this literature; we must take that which, on the whole, gives the prevailing tone to theatrical performances; that on which the actors and managers depend for their main success; that, in short, which attracts the people, awakens interest, and keeps the theater from total ruin. That there are master-pieces of composition in this line of writing as well as in any other, is readily admitted. Some of the Grecian tragedies are among the loftiest of all the rich productions of that rich tongue; and in our Saxon English there are some which stand forth pre-eminent for beauty of diction, richness of thought and glowing imagery. Some of the greatest minds have wrought in this department, and given to the world

a few productions that will never die. But while this is admitted, I assert that these very writings, so far as they are free from the taint of vice, may be made far more serviceable in the closet than on the stage. That which is worthy of thought, that which is suggestive of noble ideas, can be understood and appropriated in the reading, without the fictitious glare and acting of the theater to give it effect.*

* I cannot well resist the temptation to insert here an extract from William Hazlitt's Lectures on Dramatic Literature. No one will suspect him of hostility to the stage, and yet in the comparison with books, he gives it a by no means elevated position. Speaking of the elder dramatic writers, not commonly acted on the stage, he declares that on that account they have the advantage, as we can read them without any memory of stage trick to dampen our pleasure. Blessed, then, say we, are they who, having never seen Shakspeare acted or ranted, can see nature in his writings according to his own conceptions, and not those of some misconceiving actor. But to the extract:

"In reading them (the elder dramatic writers), you only think how the persons, into whose mouths certain sentiments are put, would have spoken or looked; in reading Dryden and others of that school, you only think as the authors themselves seem to have done, how they would be ranted on the stage by some buskined hero or tragedy-queen. In this respect, indeed, some of his more obscure cotemporaries have the advantage over Shakspeare himself, inasmuch as we have never seen their works represented on the stage, and there is no stage-trick to remind us of it. The characters of their heroes have not been cut down to fit into the prompt-book, nor have we ever seen their names flaring in the play-bills in small or large capitals. I do not mean to speak disrespectfully of the stage; but I think still higher of nature, and next to that of books. They are the nearest to our thoughts; they wind into the heart; the poet's verse slides into the current of our blood. We read them when young—we remember them when old. We read there of what has happened to others; we feel that it has happened to ourselves. They are to be had everywhere cheap and good; we breathe but the air of books; we owe everything to their authors on this side of barbarism; and we pay them easily with contempt, while living, and with an epitaph when dead! Michael Angelo is beyond the Alps; Mrs. Siddons has left the stage and us to mourn her loss. Were it not so, there are neither picture-galleries nor theaters-royal on Salisbury-plain, where I write this; but here, even here,

These few compositions have been made to bear up the burden of all the rest. No sooner do we speak in condemnation of the literature of the theater, than with an exclamation we are asked, "would you shut out *Shakspeare* from the world? and, in answer it may be said, that there are parts of the writings of this great man that are not fit to be acted on the stage, or read in a promiscuous assembly; and that if the choice is to be made between him with the theater and no Shakspeare at all, it would be infinitely better for the world to lose all he has written, if the stage could be swept away with it, than possess them both—better that the little that is good with the mass that is bad of this literature of the play-house,

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with a few old authors, I can manage to get through the summer or the winter months without ever knowing what it is to feel *ennui*. They sit with me at breakfast; they walk out with me before dinner. After a long walk through unfrequented tracts, after starting the hare from the fern, or hearing the wing of the raven rustling above my head, or being greeted by the woodman's 'stern good-night,' as he strikes into his narrow homeward path, I can 'take mine ease at mine inn,' beside the blazing hearth, and shake hands with Signor Orlando Friscobaldo as the oldest acquaintance I have. Ben Jonson, learned Chapman, Master Webster, and Master Heywood are there; and seated around, discourse the silent hours away. Shakspeare is there himself, not in Cibber's manager's coat. Spencer is hardly yet returned from a ramble through the woods, or is concealed behind a group of nymphs, fawns and satyrs. Milton lies on the table, as on an altar, never taken up or laid down without reverence. Lyly's Endymion sleeps with the moon, that shines in at the window; and a breath of wind stirring at a distance seems a sigh from the tree under which he grew old. * * * * * I should have no objection to pass my life in this manner out of the world, not thinking of it, nor it of me; neither abused by my enemies, nor defended by my friends; but sometimes dreaming of the past, which might as well be forgotten! Mr. Wadsworth has expressed this sentiment well:"

> "Books, dreams, are both a world; and books, we know,
> Are a substantial world, both pure and good,
> Round which, with tendrils strong as flesh and blood,
> Our pastime and our happiness may grow."

should be buried in the deep sea. When I speak of the literature of the theater, I mean the body of that which the theater has produced; the staple of the acting by which these institutions are sustained; I mean not one or two tragedies, but the efficient plays, tragedy, comedy and farce, which the multitude of play-goers most delight to hear. And of this, as a body, the following things are asserted:

1st. That when historical events are given, they are most generally caricatured and perverted, and a false and unreal picture of life presented. Facts are made to bend to the exigencies of the player, and characters are wrought out to suit the harmonies of the stage. Thus, even when it attempts to convey a little instruction, history and truth are sacrificed, and falsehood palmed off as genuine fact. 2d. This literature is generally profane and irreligious. It is not only often crowded with irreverent appeals to the Deity, not only does it admit oaths and profanity, but the sincerest piety, the most devout life of a Christian, and the principles which constitute a distinctive Christianity, are caricatured, ridiculed, and discarded as mean and vulgar; while all the force of rhetoric and all the beauty of language are employed to commend principles that God's word declares to be devilish, and excludes the man who practices them from heaven. The godly minister is derided; the ministry itself exposed to contempt in the persons of pleasure-loving priests; real piety is held up to shame and represented in the persons of hypocritical professors; the paths of true religion are pointed out as the road of meanness, while the sacred name of Jesus, and the truths most precious to the hearts of men who know their God and his word, are shamefully profaned and despised. Meanwhile, in contrast to all this, or rather in harmony with this,

pride is exalted into a virtue, honor made the rule of action, and revenge for an injury inculcated as essential to manliness. Ambition is enthroned as a crowning glory, and the praise of man as of infinitely more importance than the praise of God. The language of ribaldry and blasphemy find here their congenial home. Robbery, murder, and suicide are arrayed in all the robes of honor, surrounded with a romantic interest, and distinguished, as among the most justifiable, if not the most heroic actions of time. There is no atmosphere of piety and religion on the stage. The gentle, the sweet, the pure, the vital affections of Christianity are frightened far away. The ungodly crew of demon passions, which rave and roar around the pit below, are applauded to the echo in the pit above. Crimes, which should land their perpetrators in prison or on the gallows, are glossed over; criminals foul with adultery and red with blood, are made to spout the language of heroes and the sickly sentimentalism of honor and glory. The most sacred things, the most virtuous lives, are often travestied and ridiculed. If, as has been asserted, the stage satirizes vice, it far more effectually satirizes virtue and spreads the poisoned atmosphere of irreligion around itself; nor can there be found, aside from those vices on which I have already dwelt, a surer pathway or a speedier, down to the gates of infidelity, and the abandonment of the soul to the most outrageous forms of unbelief than this. Religion cannot flourish in this atmosphere. It never has. The soul of the play-goer is exposed to a thousand influences, adapted to undermine all religious principle, make him content with a flimsy morality, and steel his heart against the saving truths of our holy religion.

Nay more, it may not only be affirmed that there is this cast of irreligion about the current literature of the

theater: 3d. But that going beyond this, that carrying out this inculcation of profane principles, it is manifestly and abominably licentious. I shall not here descant to you, on the vile witticisms and the viler acting of them—on language which no modest person would tolerate in his own house for an instant, but which respectable men and women listen to in a play-house without a word of protest; on allusions and vulgarities that are adapted to excite the worst thoughts and the worst passions; these are things which, during the course of almost every evening, one may hear from this moral instructor—the stage. But in full harmony with such things you find the prevalent character of much of this literature anything but favorable to virtue. Love is the master-passion; it enters into almost every play; it is presented in all forms; conjugal infidelity is treated as a venial offense; lewdness is a thing which harmonizes well with ambition, and rank, and station. Over the sins of youth and passion the vail of indiscretion is cast, and all the force of rhetoric, and all the power of language is employed to deck this vice in fascinating colors, and disarm toward it the rugged resentment of over strict moralists. It is here that genius has tasked itself to clothe libertinism in the garb of gentility, and redeem vice from pollution, by associating it with bravery and nobility, frankness and generosity.*

* Lord Kaimes, speaking of English comedy in his day, says: "It is, then, an established rule to deck out the chief characters with every vice in fashion, however gross. But as such characters, viewed in a true light, would be disgustful, care is taken to *disguise* their deformity under the embellishments of wit, sprightliness, and good-humor, which in mixed company make a capital figure. It requires not time nor much thought to discover the poisonous influence of such plays. A young man of figure, emancipated at last from the severity and restraint of a college education, repairs to the capital, disposed to every sort of excess. The play-house becomes his favorite amusement, and he is enchanted

e that a young man may learn how to make war
n the purity and the peace of domestic life, take
ns in all the arts of the seducer, and understand how
which he once ignorantly supposed to be the basest,
meanest, and vilest of all crimes, may be exalted
a mere indiscretion, a noble accompaniment of
shionable, a generous, and a manly character. And
I affirm, of much of the staple literature of the
ter, that it is false in its representations, profane,
igious, and licentious in its principles and lan-
ge. The good there may be is like a grain of wheat
a bushel of chaff. The lesson of morality taught
hour is unlearned the next. A celebrated comic
rformer in London once said to a clergyman: "I
ve been acting Sir John Falstaff so often I thought
hould have died. Had you died, it would have been
the service of the best of masters; but had I, it would
ve been in the service of the devil. As soon as I leave
you I shall be King Richard. That is what they call a good play. I acknowledge there are some striking and moral things in it; but after it I shall come in again with my farce of 'a dish of all sorts,' and knock all that on the head. Fine reformers we!" Yes, *fine reformers we*—a noble school of virtue! an admirable amusement for virtuous people—for men and women who may die in

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with the gayety and splendor of the chief personages. The disgust which vice gives him at first, soon wears off, to make way for new notions, more liberal in his opinion; by which a sovereign contempt of religion and a declared war upon the female sex are converted from being infamous vices, to be fashionable virtues. The infections spread gradually through all ranks, and become universal. How gladly would I listen to any one who would undertake to prove that what I have been describing is chimerical. But the dissoluteness of our young people of birth will not suffer me to doubt its reality."

[ELEMENTS OF CRITICISM, chap. ii, sec. 2.

an hour—die after listening to the language of Satan from the lips of his most efficient servants.

I want no better means of condemning the theater than the literature of the theater; out of thine own mouth God and man will judge thee—judge thee as the mother of polluted and polluting genius, the parent whose children shall be swift witnesses against thee in the day of Jehovah's stern and awful reckoning. These are thine offspring, and on their foreheads do they bear the brand of the prince of darkness. They are thine legitimately. Such fruits, it would be easy to show, the theater must bear in a such world as ours; it would be easy to show that all this mass of abomination results inevitably from the principle of stage representation for public amusement, and that to reform the theater you must raze it to the earth. Oh! if the mass of pollution that, from the earliest days of the player in Greece, has issued from this source; if those products of the stage, which Greek and Roman declared to be infamous, with these of modern times were gathered together, what a sea of vileness would it form!*

* The history of the ancient drama fully confirms the view we have taken; although from the infrequency of the representations the actual evil resulting from them may have been far less. Says a learned writer on this subject: "We meet with detached passages, especially in the choral odes, of exquisite beauty, the moral effect of which is purely good. But occasional effusions of this sort will neither counteract nor atone for the influence of a work, the general character and tendency of which is licentious. And that such was the case with the comic drama of Athens, is equally evident from the testimonies of cotemporaneous writers and from the comedies themselves which have descended to our times. To judge from some of the comedies of Aristophanes (the only originals we possess), or from the Eumelius of Terence, or the Asinasia of Plautus (both translated from the Greek poets) we can form but one opinion of the auditory, which could be pleased with such disgusting indecencies, or of the poet, who could pander to an appetite so abomi-

Permit me now to call your attention to the *character of the actors*. Were the problem given us to solve: "Given the theater and its literature, what will be the character of most of those who act upon the stage?" no man, who understands the elements of the question and his own nature, could fail of arriving at the right conclusion. Actors and actresses are neither better nor worse, naturally, than the rest of us. They are subject to the same infirmities, and are no better able to resist the power of circumstances and the seductions of temptation than others. Nay; it often happens that the temperament, the physical and mental organization, which fit a man to be a good actor, expose him peculiarly to be overcome by the onset of those temptations which grow rank and strong behind and before the scenes.

Now it seems to me that the very first step of an actor

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nable. 'Paucas reperiunt poetæ comedias, ubi boni meliores fiant.' 'Poets have composed few comedies by which good men are made better.' Such is the concession of one who had before him the whole range of ancient comedy, and was, therefore, incomparably better fitted to judge of its moral spirit than we can possibly be, and who was, himself, in fact, one of its greatest masters. The same poet (Plautus), while he invites the audience to applaud the chastity of his comedy of the 'Captives' and its freedom from all indecent allusion, holds it up as an exception to the general immorality of comedy

> "'It will be
> To your advantage to attend this play;
> For 'tis not in the common style, nor yet
> Like other plays; here are no ribald lines.
> Unfit to be remembered; here you'll find
> No infamous abandoned courtesan.
> Oh, no! This play is founded on chaste manner;
> Few of that sort of plays our poets find.'"—PROUDFIT.

Aristophanes, the most celebrated for wit and comic humor of the ancient comedians, pours the venom of his satire alike upon the bad and good. He spared not Socrates, whose character was vastly superior to his own and one of the noblest of the ancients. Euripides, the most pure

is a mis-step, that the entrance upon the stage is of itself a process of degradation, *that the assumption of a character, the acting of a part, the appearing what you are not* is of itself revolting to an ingenuous mind. God made man with his own character, to stand forth before the world and act a part of his own, and build up a character of his own, and speak his own free thoughts, and manifest *himself* before his fellow-men. Integrity, sincerity, and candor are the first elements of a noble character. And however it may be pleaded that the player's assumption of another's character is made understandingly, and however the applause of the world may ring around him, yet there is an instinctive feeling about us that after all it is but acting. The man is not king Richard — the woman is not Portia; they are only common creatures, strutting their hour upon the stage, and not real actors in scenes that belong to the true life of the

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and moral of all the ancient writers of tragedy, was persecuted by him with unceasing malignity.

Socrates never attended upon the theater, in consequence of its immoral character, except when some play of his friend Euripides was to be acted. Solon opposing it, declares that: "If we applaud falsehood in our public exhibitions, we shall soon find it in our contracts and agreements." Tacitus, De Mor. Ger., says of the German women: "Ergo, septa pudicitia agunt, nullis spectaculorum illustris corruptæ;" "They are characterized by inviolable chastity, being uncorrupted by the seductive influence of public spectacles" or theatrical representations. Seneca says of them: "Nothing is so pernicious to good morals as to be present at any of these spectacles. Vice easily finds its way into the heart through the pleasurable emotions which they excite. From such scenes I depart more avaricious, more ambitious, more luxurious than before." Plato tells us, that "plays raise the passions, and permit the use of them; and of consequence, are dangerous to morality." Aristotle makes it a rule "that the seeing of comedies ought to be forbidden to young people; such indulgences not being *safe*, until age and discipline have confirmed them in sobriety, fortified their virtue, and made them proof against debauchery."

race. When the tinsel and the robes are all stripped off, and the glare of the footlights is quenched, and the music ceases, we see nothing of them, we know nothing of them, as men and women in the real life of time and the preparations of the heart for eternity. And that which adds to this degrading influence, inherent in all mere acting, is the fact that it is done solely for the amusement of the public, merely for the display of the moment, with no other earthly purpose in view than to agitate and interest a multitude, to produce an effect without any reference to their good for this life or that to come. If there were some grand object before a man it might seem able to redeem the playing of a part from its intrinsic evil tendency; it might ennoble the spy, who to serve his country assumes to be what he is not, and so enters the camp of an enemy. But the idea of a being, formed for immortality, of talent and genius sufficient to enable him to serve his generation in some large sphere of usefulness, devoting his life to the acting of parts merely to amuse his fellow-men, carries with it a something that instantly diminishes your respect for his occupation. To me there is something more noble and dignified in the work of the commonest laborer who carries brick to rear our dwellings, than in the occupation of an actor, however it may be adorned and illumined by the splendor of talents, and set off by the applause of the great world. The laborer is at least himself; he is just what he pretends to be; his part is his own; his work is useful to the state, and his personal influence may all be on the side of virtue, religion, and the happiness of society. But the actor is a mere player, and that too, generally, of plays written by another's genius; a mere setter forth of other men's talent, an assumer of a character not truly his own. No wonder that a celebrated French tragedian, returning

home, after kings, and nobles, and commoners had overwhelmed her with applause, burst into tears at the thought, that, after all, "she was but an *actress!*" But an actress! There is a volume of meaning in that remark: there is a conscious want of self-respect, which, amidst all the glitter of the stage and all the triumphs of successful acting, in multitudes of cases, poisons the fountain of happiness, and turns renown into dry ashes. You must respect yourselves, young men, before others will respect you; the first step of an actor is downward, and, when reflection comes at last, he will be made to feel that, alas! he is but an actor!

Now this first act of degradation is to be considered, especially because it is allied to what follows. An actor must seek to realize the character he represents, to breathe his spirit, to speak his thoughts and words, to possess his feelings, to place himself in the very position of the individual represented. If the person is jealous, or ambitious, or revengeful, or licentious, the actor and the actress must place themselves in just that position, and utter just those thoughts, and seek to realize just those feelings, and be, before the audience, all the devil or all the saint which the character to be represented requires. Now will any man assert that there lives on the footstool a man or a woman who, without contamination, without personal pollution of mind and degradation of heart, can go through all the range of characters brought forward on the stage, and seek to realize them in a full impersonation before an audience? To think of refined and delicate woman — woman, made for domestic happiness, the refiner of man's rugged nature, the light and joy of his social circle, whom he would not suffer the winds of heaven to kiss too rudely, nor the foul breath of pollu-

tion to approach even remotely, from whom he would have only words of heavenly purity and tenderness, and whose sensitive nature is ordained of God for retirement and the quiet virtues of the fireside — to think of her standing before a rude public, in all attitudes, ranging through all the characters of a most profligate literature, catering for the vile and the abandoned, the garbage on which their corrupt souls love to feed — oh! I say, the thought of this is disgusting, and the reality infinitely revolting to a sound and virtuous mind. The very attempt, on the part of an actor, to place himself in an attitude in which he may give the full meaning to an author's words, excite the interest of his audience, and elicit their applause, obliges him to open his whole soul to temptation, to unlock the gates of his mind to the entrance of whatever is impure and false in principle and practice. And he must be more than human to lay his heart open to such assaults and not feel it. Can a man take fire into his bosom and not be burned? Then, when all the laws of mind and heart are reversed; when it is easier to resist temptation than to yield to it; when the soul of man has become incorruptible, may the life of a player not put in fearful jeopardy all the interests of morality and religion, and all the best interests of his immortal nature. The very fact that their lives are given to the amusement of the public, is a mighty temptation to make them live for mere pleasure; that they work for the dissipation of thought and the transient gratification of others, is a power ever at work to debauch their own principles, lead them to live for the present, and, in the embrace of a momentary indulgence, lose sight of the highest interests of this life and the life to come. Never was there given a clearer problem than that which requires us to show, from the very nature of the

theater and its literature, what will ordinarily be the character of the professional actor. It is not too much to say that an enlightened Christian mind cannot be found on the stage; that the moment a person in such circumstances becomes converted to Christ, he abandons the profession, and joins with all the good in denouncing the art and mystery of the play-house as one of the master-pieces of Satan.

But I go much farther than this, and affirm that the history of the theater, from its commencement to this hour, warrants the assertion that the mass of actors have been anything but examples of strict morals, that they have been anything but strict observers of that common morality and that ordinary virtue which constitute the decencies of respectable society. I go back to the days of Greece, and find the profession in disrepute, while Plato and Aristotle both denounce the stage as dangerous to morality, and a fine school in which to educate the young in principles of debauchery. I pass over to pagan Rome, and hear both Tacitus and Ovid declaring the theater to be a corrupter of public morals, while their ancient senate, accounting the art of stage-playing and the whole scene infamous, ordained that actors shall not only want the honor of other citizens, but also be disfranchised and thrust out of their tribe by a legal and disgraceful censure. I come down to the early times of the Christian Church, and hear her confessors, her ministers, and people, with one voice, denouncing the stage for its beastly and abominable license, and refusing to admit a player to Christian baptism. That voice of the Christian Church, in all times of its purity, has uttered the same language, and play-goers have, very generally, in all the reformed Churches, been excommunicated or denied the use of the ordinances.

Nay, more: when I come down to modern times, I hear even the infidel, John Jacques Rousseau, whose writings in general no man will accuse of strict morality, speaking thus of this class of persons: "I observe, in general, that the situation of an actor is a state of licentiousness and bad morals; that the men are abandoned to disorder; that the women lead a scandalous life: that the one and the other, at once avaricious and profane, ever overwhelmed with debt, and ever prodigal, are as unrestrained in their dissipation as they are void of scruple in respect to the means of providing for it. In all countries their profession is dishonorable; those who exercise it are everywhere contemned. * * * This contempt is strongest wherever the manners are most pure; and there are countries of innocence and simplicity, where the trade of an actor is held almost in horror. These are incontestable facts. You will say they result only from prejudices. I agree to it; but these prejudices being universal, we must seek for a universal cause; and I do not see where we can find it, excepting in the profession itself. I might impute these prejudices to the declamation of priests, if I did not find them established among the Romans before the birth of Christianity, and not only vaguely scattered in the minds of the people, but authorized by express laws, which declared actors infamous, and took from them the title and rights of Roman citizens." These are not solitary testimonies: they are to be found in every history of the theater; they are to be verified in every place where these "devils' chapels," as Archbishop Tillotson calls them, have long been established.

A gentleman, who for years had been engaged in the management of several of these establishments, once told me that, in his large circle of acquaintance with this fra-

ternity, he could recall but half-a-dozen who were not either profane or more or less dissipated; that some of his most talented actors had died in the hospital, and through the effects of intemperance, while some of his most popular actresses were guilty of things, behind the scenes, that, were they known, would disgust every mind not lost to decency and good morals. Even when Rome outlawed actors there was a Roscius, and in Britain the name of Garrick shines forth. That there are any who have not utterly fallen amid these perilous, slippery places, is a matter of astonishment. But alas! while the few have escaped, where? where are the thousands who have fallen? What theater in the world ever hesitates about engaging an actor or actress on account of their moral character?

Behold! how at this moment, from the shores of Europe, an actress, eminent for everything else rather than the virtues which exalt and ennoble woman, presents herself unblushingly to an American public! Who asks or expects anything better than this of an actor? Who, whether or not they be play-goers, in order to regulate their conduct thereby, ever inquire respecting the virtue, the temperance, and the morality of those who act in all the demoralizing scenes on the stage below, any more than they do the character of those who fill the highest tier above? What frequenter of the theater knows not, that many plays, which in print are tolerably pure, are often made most exceptionable by the volunteer additions of players themselves; and that these obscene and foul allusions are generally those which elicit the most vociferous applause of the moral assemblage?

If there be a single member of this profession in the house to-night, the appeal might be made to him respecting the truth of this representation. You *know* that the

object for which you play, the nature of the plays themselves, in most instances, the accompaniments of the scene, and the kind of life players are compelled to lead, are unfavorable to the cultivation of religious feeling, the maintenance of a pure heart and the practice of those moralities which are essential to the peace and happiness of society. You know that players, far from being generally church-goers, live a life of pleasure, and in multitudes of cases, of dissipation and vice. Will you continue in a profession that debars you from the best influences of society; that degrades you to a mere pander to the evil passions of others; exposes you to temptations which are rarely ever successfully resisted, and associates you with those, who, waxing worse and worse, are preparing for a sad and dark scene—a death of anguish, on which religion sheds no ray of peace or hope? Abandon, I beseech you, a profession which, your own conscience tells you, is evil continually; which nourishes pride, revenge, and sensuality; which seduces multitudes from the paths of rectitude and conducts them down the broad road to perdition — a profession dishonored of all good men and cursed of Almighty God.

If the theater is to stand or fall by the character of its actors; if the men and women, who fill the eye and the ear of a play-going public, are to determine its claims upon the respect of Society, then by the infamy of their lives, in hundreds of cases; by the utter want of that high morality which is essential to all true respect, in multitudes of others; by the lax tone of morals which so generally characterizes this class of persons, and by the very amazement which the public feel when, now and then, one appears of irreproachable life, is the condemnation of the play-house secured. For will any man say, that establishments, which so uniformly work out the ruin of

those concerned in their management, ought not to die? Will it be asserted that such persons are fit to stand before their wives and sisters, and sons and daughters to pour around them the same enchanting influences which have corrupted themselves? Or will it be contended, as it has been ever since the drama wrought itself into a systematized art and revealed its natural tendencies, that the theater should be purged from its indecencies, taught to observe the moralities of life, and aim at the instruction of ignorance, the reformation of vice, and the quickening of virtue? Have not statutes for this purpose been passed in almost every State where the play-house is tolerated?* Have not the enthusiastic admirers of the drama struggled manfully to correct its evil tendencies, and convert it into an instrument of blessing to society? Yet has it ever been the case that these efforts have, in one instance, been at all successful in effecting the purification of the stage? Have they ever had effect enough so to mould the entire representations of a single theater as to redeem it from the serious evils which have

* From the earliest times of the drama, civil government, aware of its inherent tendency to corrupt the manners and debauch the principles of the people, has sought to purify, and so make it an amusement of unexceptionable moral influence. Greece, at first, forbade the comedians from playing in cities at all, and obliged them to play in the country villages. Then the times of playing were restricted to a few festivities during the year. Yet all these efforts failed to reform the stage. It was corrupt from the start. What else could you expect from a child born amid the wild licentiousness of the most licentious of all the pagan festivities—the feast of Bacchus? Rome passed severe laws against the stage and actors. It did not reform them. Solon, Socrates, Plato, Aristotle, Seneca, the greatest and the best men of these nations sought to reform the play-house. It was all in vain. During the middle ages the priesthood sought to use it as a vehicle for instruction and the awakening of religious feeling. It degenerated into the most puerile and ludicrous travestie of scripture truths, and ultimately assisted in the corruption of

made it the corrupter of both players and play-goers! And is not the utter failure to alter and improve the stage in any important particular, a clear proof that the difficulties are inherent in the acting and the literature, in the business of representation, and the mass of that material which forms the staple of such representations? Tried by this rule; tried even by the lives of actors and all the laws of moral influence, which form character, this institution is evil in itself, accursed of God and should be abhorred of man.

4. We may, however, leave the character of the actors and come to the character of the play-goers themselves, for testimony against the stage. The individuals, who chiefly sustain the theater, furnish us with an argument of no little weight in opposition to it. A man's amusements are sometimes a pretty good test of his character, and his character is not unfrequently a good test of his amusements. Now who support and who oppose the theater? On one side you will find all true-hearted Christian people—all, I say, with rare exceptions; exceptions consisting of those who still cling to the exploded

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manners and the bringing in of that monster—unbelief. The "miracle-plays" of the middle ages were of all things best adapted to bring miracles into contempt.

In France and England every few years has witnessed the attempt to reform the stage. It has been enacted that no play shall be acted until after it was submitted to the revision of persons legally appointed to correct what was evil. The more intellectual and moral of theater-goers have written on the subject again and again. They have mourned the loss of the ancient and true drama and the degradation of the modern play-house. They have not availed to correct a single abuse. The evil is inherent. Moral plays will not amuse the people who crave such excitements. The refined are the few. The mass who go to the theater wish other food. As to installing this institution, by any process of purification, among *Christian* recreations, the advocates of it might as well think of associating a modern coffee-house and a church of the living God.

idea that theoretically the stage is good, or may be made good, and that somehow it will falsify its past history and inherent tendencies, and purify itself into a fountain of blessing to society. The evangelical and truly pious have in every age condemned the play-house. In the early church both players and play-goers were excluded from the Christian sacraments. The Fathers lift up their voice on this subject with the utmost distinctness, and give utterance to their abhorrence of the stage in the clearest language. Theophilus, pastor of Antioch, and an eminent divine of the second century, gives a fair representation of the views of the early Church, when he says: "It is not lawful for us (Christians) to be present at the prizes of your gladiators, lest, by this means, we should be accessory to the murders there committed. Neither dare we take the liberty of attending on your *other shows*, lest our senses should be polluted and offended with indecency and profaneness; we dare not see any representations of murders. They are unwarrantable entertainments; and so much the worse, because the mercenary players set them off with all the clearness and advantages of speaking. God forbid that CHRISTIANS, who are remarkable for modesty and reserve, who are bound to enforce self-discipline, and who are trained up in virtue; God forbid, I say, that we should dishonor our *thoughts*, much less our *practice*, with such wickedness as this!"* The reformed churches generally speak the same language, and heartily unite with those of France, Holland, and Scotland in declaring it to be "unlawful to go to comedies, tragedies, interludes, farces, or other stage-plays, acted in public or private; because in all ages, these have been forbidden among

* Collier's view of the immorality of the English stage.

Christians, as bringing in corruption of manners." The Church of Christ as a body, so far as it has spoken at all, has declared the stage to be corrupt and a corrupter of society; she has forbidden her children to frequent its representations, and condemns and abhors the theater in all its forms. Then, in addition to the great body of the pious, you have a multitude of the moral part of society, who refuse to patronize the theater from a conviction of its corrupt and evil tendencies. Such is one side of the question. And if the calm, impartial testimony of good men, given in various ages, and during the entire history of the drama, of men most watchful over the best interests of society and most sensitive to the evil influences which ruin the morals and the souls of men, ought to have weight, there is then, in this statement, an argument perfectly conclusive against the fitness of the stage to educate society — an argument which would overturn it from the foundations and sweep it from the earth.

Now who have we on the other side? First, there is a class of the pleasure-loving public, whose chief claim to our respect consists in their freedom from immorality and their refinement of taste and manners. They would not feel complimented to have it said of them: "Behold he prays!" nor will they be offended if I say, that while they wish well to religion, yet, loving the excitements of the play-house and being themselves, as they think, effectually intrenched against the assaults of its immorality, they are not willing to surrender it for Jesus Christ. They are not the ones to whom society looks for an influence that shall conserve its best interests; they are not intent on the spiritual and moral advancement of their fellow-men; they may lead in the circles of fashion, be foremost in the pursuit of pleasure, and their names may be gazetted as among the most brilliant and

admired in the ball-room and at watering places; but no man thinks of them in connection with the great interests of society, or those substantial movements in the matter of religion that purify the corruption and remove the ignorance of the masses of the people. They are content to pursue the round of business and pleasure, and leave the weightier concerns of life to the care of others. They are not generally those who sacrifice money, and time, and ease, to reclaim the vicious, instruct the ignorant, exalt the lowly, convert the sinner, and seek to prepare a ruined world to meet its God. Their approbation of the theater may be perfectly consistent with its evil and degrading tendencies; their attendance upon it may be in perfect harmony with the great principle of their lives—the principle of enjoying the present with little concern for the future—a rigid exclusion of the sorrows and degradation of others from their thoughts; but it carries with it no argument in favor of an institution that it suits the lovers of pleasure more than lovers of God.

Then we have connected with these, although greatly superior to them in intellectual cultivation, a small class of the refined and educated, who arrogate to themselves the title of lovers of the beautiful and worshipers of art; who, like William Hazlitt, live in an atmosphere of literature, and are thrown into ecstasies by some brilliant creation of the poet. Such men look to the drama as a field for the display of histrionic art, and upon the actor only as worthy of the name when he bodies forth the ideal creation and causes the airy fancy to live and breathe in veritable flesh and blood. There is about such men an ideal life—a world of purely intellectual creations, that sets them off from the mass of fashionable pretenders, the grossness of whose tastes the flimsy gauze of an assumed sentimentalism and love of the

ideal betrays rather than conceals. But this more refined and intellectual class of individuals, removed in part from the evils that press our fallen humanity to the earth, often care little for the moral tendencies of that which they most admire in art. It is enough for them that there is the divine power of creation displayed in it; enough if there be manifested the power of a mighty intellect. Little does it concern them how this display of power is to affect the masses of uncultivated minds; little care they how extensively the accessories of art may sensualize and dishonor the multitude; they are not concerned to advance the morals or the religion of the people; their life is hidden among fancies and bodiless creations, save as the player may assist their imagination in its efforts to give them form. Divine art is too pure to corrupt,* in their opinion, and hence they idolize it wherever found, to whatever foul and polluting associates it may be allied. The drama, as embodying some of the finest creations of the intellect, and as opening a field on which the creations of the poet may be made visible to the eye of sense, is for that reason a favorite. They

*Man, in form and physical organization, stands confessedly among the most wonderful products of the divine hand. There is divine art in his form most glorious. Shall we then exhibit to a corrupt world this beautiful organism just as it is—just as it came from the hands of the great Architect? Were the race pure, to them all things would be pure; art could not imitate that which would be impure. But to a corrupt race, art has another mission—a mission of modesty, and chastity, and temperance and love. And when, forgetful of the real condition of humanity, art indulges in creations that themselves prove to our frail nature the strongest temptations to vice; her mission is dishonored, and she becomes a successful auxiliary of the devil. It is this abuse of art that has raised the question, whether its advancement is consistent with religion and good morals—a question it would not have been possible to raise, had art not forgotten her office as an assistant in the improvement of mankind, and sold herself to the Adversary in his efforts to ruin and destroy.

think not of its moral tendency, its thousands of vile and impure productions; its corrupt servitors; its disgusting accompaniments. They lose sight of the fact that it is not what *they* admire, that attracts the people and forms the character of the theater-goers, and gives the real impulse to its teachings, and constitutes its most powerful and wide-spread influence upon society. They seem insensible to the fact, that a play-house conducted on principles of pure art; that should avoid the sources of popular corruption, and accommodate its arrangements to the claims of a high morality, and the standard of the Christian religion would not last for a single month. The Church needs no such auxiliary; the world tolerates no such puritanical institution; so between the two, no place would be found for it, no support would be given to it, and it must inevitably fall. Yet, I am bound to say, that it is just the men of this stamp, men apparently without any cordial sympathy with Christianity, and any spirit of self-sacrifice for the advancement of its interest or the substantial interests of human life; men who view society through the haze of their own feelings and never move out of their little circle, and never rise above those narrow feelings which, however they may be gilded by the imagination, adorned by learning, refined by the love of the intellectually beautiful, are in essence the purest and most inveterate kind of selfishness, deserving the wrath of Him who hath bound us to love our neighbor as ourselves; it is just such men who write the stage into fashion, and in the eyes of many, redeem it from its gross, and sensual, and anti-Christian influence, by their enthusiasm for the poetry and the art which are there displayed. Small as this class may be, yet is it powerful; as educated mind and fine talents for composition are, and always have been, mighty to move mankind, espe-

cially in the direction of pleasure and earthly excitement. Such men, with no true Christian principles to guide them, with no appreciation of the influences that mould the multitude and perpetuate the reign of vice, are like the childish helmsman, who, when at sea, steers his bark toward the Aurora Borealis, and, in the transports which this splendid display of natural art inspires, forgets the iceberg, the rocks, and the lee-shore, until bark, helmsman, and crew, go down together in the all-embracing waters.

But leaving this class, to which, though so few in numbers, I have given more attention from its character, position, and power, we pass down rapidly to a multitude, who form the chief support of the stage—the substantial upholders of it, whose character needs no pen of mine to analyze and describe. The time-servers, the politician who courts popular favor without regard to the means he employs, the openly and the secretly vicious, the profane and the dissipated, the lovers of pleasure more than lovers of their country or their God, are most loud in their advocacy of this ancient institution, and in their denunciation and ridicule of all who oppose it. This large class embraces many of the young, who, thoughtless and unacquainted with the vicious influence of the theater, intent only on self-gratification and amusement, are here commencing to tread the broad road of vice, and preparing themselves for a useless life and a hopeless death.

Such, in the main, are the advocates and the opponents of this institution; such the parties who seek to pull it down or build it up. Piety flies from it as from the pestilence; worldliness flies to it as a joy and a solace. Sobriety shuns it; intemperance seeks it. Purity abhors it; licentiousness rejoices in it. The holiest of men hate it; the vilest love it. They who live to bless the world and rescue it from the power of sin, and labor to heal its

fountains of influence, never enter it; they who idolize intellect, or art, or pleasure—they who care nothing for the improvement of society, the salvation of the lost, may always be found there in large numbers. What sort of an institution must this be, that piety, and goodness, and morality, and a true regard for the best interests of man, abhor and denounce, and cry "raze it! raze it! raze it to the earth!" And what sort of an institution must that be, which selfishness, sensuality, profanity, intemperance, unchastity, and vice in all its forms, laud, and magnify, and crown with the wreath of their benedictions? Surely, as if the voices of angels uttered it, and the voices of demons responded to it, this is a corruption and organism of evil that should be swept from the earth. The brand of hell is visibly upon it.

5. The actual accompaniments of the theater—those which usually connect themselves with it—furnish us with a strong argument against it. Never is a theater planted anywhere, whatever may be the previous character of the people, but that you see the chosen resorts of intemperance clustering in near neighborhood. The maddening cup of intoxication is in full sympathy with the maddening revelry of the play-house: the spirit that inspires the one finds a congenial associate in the other. The drama was born amid the orgies of Bacchus. It was at his festivities, amid the folly, and the revelry, and the licentiousness that ever attended them, the player was brought forth, and began his reign of misrule, and sin, and shame. His manhood has not belied the promise of his infancy. All along his career he has been sustained by the god of the wine-cup, and cheered on by the huzzas of his delirious votaries. Wherever the player rears his stage, Bacchus rears his temple; wherever dramatic art is in the ascendant, Intemperance

lifts its bloated form by its side, and babbles forth its praises, and invites the multitude to bow down and worship. Fit associates! — fit to live and perish together! *

* Any one who will take the pains to study the testimonies of the ancients on the subject, or to read Dibdin's "View of the French Stage," or Collins' "History of English Dramatic Poetry," will find evidence, to his heart's content, that what actors and literature are now, they have been always. The corporation of London were, for a long time, hostile to the stage, and would not suffer the acting of plays in the city, on account of the abominable immoralities connected with them. Theaters were finally established, in opposition to the sense and wishes of the moral and pious part of the community, in consequence of the perseverance of Elizabeth and James, with a few of their nobles, in having them for their own amusement, and wholly regardless of their influence upon society. Some of the testimony given on this subject is curious enough. The Common Council, in their orders made December 6, 1575, during Elizabeth's reign, say: "Whereas, heartofore sondyre greate disorders and inconvenyences have been found to ensewe to this cittie by the inordinate hauntynge of great multitudes of people, specially youthe, to playes, enterludes and showes; namelye, occasion of frayes and quarrelles, eavell practises of incontinencye in greate innes, havinge chambers and secrete places adjoyninge to their open stagees and gallyries inveygling and allewrynge of maides, specially orphanes and good citizens' children under age, to previe and unmete contractes, the publishynge of unchaste, uncomelye, and unshamefaste speeches and doings," etc. We find the same things substantially mentioned, at various times, in opposition to the theater. When Burbage was about to convert certain dwellings in the precinct of Blackfriars into a playhouse, the principal inhabitants, led by Lord Hunsdon and the dowager Lady Elizabeth Russel, signed a remonstrance against it, and assign as the reason of their opposition, "the great resort and gathering together of all manner of vagrant and lewde persons, that, under color of resorting to the playes, will come hither and worke all manner of mischief," etc.

In "a sermon preached at Pawle's Crosse, on Sunday, the 9th of December, 1576," and signed T. W., there is the following: "Shall I reckon up the monstrous birds that brede in this nest?" [the playhouse.] "Without doubt I am ashamed, and I should surely offend your chaste ears: but the olde world is matched, and Sodome overcome; for more horrible enormities and swelling sins are set out by these stages than every man thinks for, or some would believe, if I shold paint them in their colors. * * * Wherefore, if thou be a father, thou loosest thy

Never, also, is there a theater planted anywhere, that the gates of her who slays the strong, and whose guests are in the depths of hell, are not opened by its side. Licentiousness holds her court within its walls, and lays her snares for the unwary, and glories in the play-house as in a temple fit for her polluted and polluting feet — a shrine becoming her foul worship. Nay, more and worse than this: she ministers to the drama the most efficient support; she holds it up from utter ruin; without her aid, there is not a theater in the land could survive a month. When, a few years ago, the manager of the old Park Theater, in New York, attempted to purge that ancient establishment from this abomination, he found it impossible to sustain himself, and was obliged, by a public card, to declare the fact, and re-open his house to the miserable ones who, fallen from the high position of virtue, live by dragging others down to the same level of guilt, and woe, and death. The play-house is a mighty accessory to the prostitution of female virtue and the seduction of multitudes of the young. Here gather the vile, the abandoned, the lost. Here, amid the music and the acting of the indecent afterpieces, and the applause of the sensual crowd, the web of vice around souls is woven, and many a noble youth is ensnared and lost forever. Need I detain you by a detail of facts illustrating the polluting influence of these scenes and these accompaniments of the play-house? Need I enforce the text now before you with a commentary of facts that would make your blood chill with horror at the sad influence

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child; if thou be a maister, thou losest thy servaunt; and thou be what thou canst be, thou losest thyselfe, that hauntest those scholes of vice, dennes of theeves, and theatres of all lewdnesse; and if it be not suppressed in time, it will make such a tragedie, that all London may well mourne whyle it is London."

? Shall I follow that young man into those
escribe the intoxication of the scene, the solicita-
temporary resistance, the final triumph, when
and manhood bow at the feet of a harlot, and vice
its fatal reign within his soul? Need I disclose
how many a young man, fresh from the country,
the simplicity of a yet undebauched youth, has
t the spoiler, who has stripped him of money, and
and health, and, what is infinitely worse, the con-
sness of rectitude, the wealth of character, the jewel
potless name? Need I describe the inebriate, the
e. the abandoned profligate, the gambler, the rob-
nurderer, who here have begun their career of
and, under the fascination of these unhallowed ex-
ments, have started on that pathway which leads to
ny and death in time — to utter darkness and woe
ternity? The streams that have gone forth from this
ated fountain have carried a desolation into the bosom

of society infinitely more dreadful than the fiery lava bore down upon Pompeii and Herculaneum in the day of their pride. This overwhelmed temple, and dwelling, and gardens, and the bodies of men; but those destroyed the soul that might have been God's pure temple, and turned the dwelling-place of purity into the abode of fiends. Who shall, or who can, begin to estimate the villainies, the immoralities, the impieties, the errors, the woes which the play-houses in this city have been the means of creating? Who can estimate the intemperance, the licentiousness, the idleness, the profanity, the Sabbath-breaking, the robberies, and murders, that are traceable to these fountains? Who can understand the mighty influence they have exerted to harden men in sin, dishonor piety, retard the progress of the Gospel, and secure the ruin of immortal souls? Before the bar of an injured

society and a holy God would I arraign managers and actors! You know that the body of what I have uttered in condemnation of the theater is true. You know that your business is connected with the foulest disorders of society; that it is hostile to religion, injurious to morals, and directly associated with the ruin of hundreds. For a vile pittance, or a viler fortune, you maintain these organisms of sin and pollution. The applause of the few decent, amid the multitude of the sensual and the abandoned, who attend upon your ministrations cannot redeem your profession from the contempt it deserves, or alter at all its corrupting influence upon society. Your trade is abhorred of God; it has associated with it not one benediction that can commend it to the heart of the true patriot; it has never advanced the cause of truth, purity, and religion; it has been the fountain of innumerable social evils; and were the State true to its own interests, your labors would soon cease, and your houses be closed. Let the thought that you are to meet a holy God, and give an account of your lives and influence, awaken you to repentance — abandon, now and forever, a course which merits, and will receive, the final judgment of a just and holy Sovereign.*

To-night there are present those who heretofore have, at times, sustained the play-house and given to it your means and the influence of your example. Is this then

* I find the following paragraph among the current intelligence of the day: "W. C. Macready, we believe, is considered at the head of the list of theatrical actors. He has, by his long connection with the stage, obtained as much and as varied and correct information relative to its peculiar tendency, as any man living. Nobody, who knows anything about the man, will question this. In the bosom of a most interesting family, he now resides at Sherbourne, England. Among other rules for the government of his family, there is one from which he, it is said, has never

an institution for you, a patriot and a man, to cherish? Is it a safe and healthful recreation for the body or the soul? You may make no pretensions to the possession of a truly religious character, but does this exonerate you from all responsibility in respect to the character of the influences you sustain to mould society and promote its prosperity? Can you, as an immortal and accountable being, longer uphold this mighty machinery of corruption? Can you, as a patriot, give your support to that which corrupts public morals, counteracts the healthful influence of religion, multiplies criminals, and spreads the contagion of vice through multitudes of hearts? Some of you are parents. Is the theater just the place for the warm passions and susceptible spirits of the young? Do its scenes, its extravagance of acting, its farces and comedies create just the atmosphere for youth to breathe? Can any parent justify himself in familiarizing the minds and the hearts of those dear to him, ere the judgment has matured and the reason is developed, with the views which the play-house gives of this life, of morals, of religion, of all the great principles which underlie a pure, a noble, and a truly excellent character. I know not how, as the guardians of the young, you can carry them to these polluting and exciting scenes, without incurring the guilt of being traitors to your high trusts. Listen to the sentiments which were entertained by the

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deviated. 'None of my children shall ever, with my consent or on any pretense, enter a theater, or have any visiting connection with actors or actresses.' This rule is from a man who has seen the height and the depth of theatrical morality, who has witnessed the purity and pollution of its devotees. Yet there are thousands who are consenting to the destruction of their children, by allowing them to go where one, who is best acquainted with the whole matter, declares there is nothing but mischief and ruin."

reat men who laid the foundations of our government—he men who in a heroic age stood forth among the blest and most noble.

"Whereas true religion and good morals are the only solid foundations of public liberty and happiness: *Resolved*, That it be, and it is hereby, earnestly recommended to the several States to take the most effectual measures for the encouragement thereof, and for the *suppressing theatrical entertainments*, horse-racing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and manners."

This motion was passed by Congress Oct. 12, 1778.

"Whereas frequenting play-houses and theatrical entertainments has a fatal tendency to divert the minds of the people from a due attention to the means necessary for the defense of the country and the preservation of their liberties: *Resolved*, That any person holding an office under the United States, who shall act, promote, encourage, or attend such plays, shall be deemed unworthy to hold such office, and shall be accordingly dismissed."

This motion was passed by Congress Oct. 16, 1778.

Such is their testimony respecting the play-house. I entreat you to follow their example and give all the strength of your influence to the overthrow of this evil institution.

And now, ere I close, I turn to you for whom, more than any others, I have prepared this discourse. In your youth and early manhood there is a vivid desire to see the world, and understand the character of those things which have fascinated multitudes and of which the world talks. In the theater you will find one of those

fascinations; you will see the pedestal on which genius has been lifted up into notoriety; you will find there the charms of music, the eloquence of a mimic oratory, the power of fervid declamation, the most exciting scenes of blood, and the most laughable representations of the follies of our fallen race. But after all it is mere *acting;* it is mock life; it is an unreal scene. The man, who personates a king, is a poor player and may be destitute of a single quality to command your respect. The woman, who acts as if she were a Lucretia, may be lost to virtue and unworthy to receive a moment's thought. The whole assemblage before you; the scenery, the actors, the musicians, and the abandoned ones who form an essential part of it and properly belong to the theater, for what is it all? Is it to form a healthful recreation for your bodies or souls? Is it to improve and adorn your minds? Is it to enlarge your views of life and its great ends? Is it to cherish in you the principles of virtue, and prepare you to resist evil, and fit you to enter upon life respected and beloved, strong in rectitude, pure in feeling, manly in action? Not one of all these things belongs to its aims or is included in its results. It is a time-waster, a money-waster, a character-waster. No man comes from such an assemblage purer and better fitted for the work of life. Thousands come forth debauched in principle and utterly unprepared for the duties of time.

But you are not only to live *here;* you are not a brute to perish in the earth; you have a soul sublime in its faculties, vast in capacity, fearful in destiny. Time is given you as a space in which to prepare for eternity. These passing hours, are pregnant with immortal issues. Is the theater the place for him, who, ere the night is

gone, may pass into eternity? Is the play-house a fit school in which you can educate your heart for heaven? Is the place where religion is travestied, the name of God profaned, and the virtues of a Christian life dishonored, a fit position for a soul that, erelong, must meet that God and account for all its life. Oh! let me entreat you, flee these dens of vice; dishonor not your immortality and your hope of heaven by subjecting yourselves to such influences. There is a life that derives its vitality from the things that are invisible; from the throne of God, the mediation of his Son, and the revelation of his will. This life, in harmony with all its faculties, and the only state in which they can be successfully unfolded, is the one that befits the dignity and value of the soul. You possess an immortal jewel too precious to be hazarded amid these scenes of folly; you are looking forward to a destiny too grand and noble to be put in jeopardy amid the temptations of this profane revelry. It is not here, in such a place, you can learn to pray; it is not where the indecency of the stage excites the warmest applause from pit to gallery that you can educate yourself for the responsibilities of time; for the scenes of temptation to which you must necessarily be exposed; for the stern conflicts of your probation; for the happiness of domestic life; for hours of social enjoyment and usefulness; for your personal advancement in every excellence that men most admire. It is not here, under the guidance of such teachers, the affections can be cherished and the faith confirmed, that will serve as an anchor to the soul amid the tempests of time. And when at length, the solemn hour of death shall come; when all the travail of life will be reviewed, and the follies and sins, in which men have indulged, will be a pillow of thorns on their

dying couch, then it will bring no thought of joy, no emotion of tranquil satisfaction to know, that you have abetted this masterpiece of Satan's art and wasted some of life's most precious hours within the atmosphere and amid the revelry and the dissipation of a play-house.

THE WEB OF VICE.

ECCLESIASTES xi, 9.—Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

THERE are two paths which open before the young man as he enters upon the perilous responsibilities of life, and, leaving the roof of his parents, commences a course of independent action. The one is the path of self-indulgence, in which the earthly passions seek the fullest gratification; in which the sight of the eyes inflames the native desires of the heart, and the pleasures and thrones of time are the visions that bound the efforts and the hopes of his soul. It is the broad, the beaten, the flowery path, along which, by a natural proclivity, men love to walk. And it is a peculiar characteristic of it that its windings are all among the scenes of time, and that no man who is walking upon it can well see the end toward which it is leading him. There is so much of the illusive mist resting upon it ahead, and it turns often so suddenly, that those who travel it never know into what scenes, or face to face with what terrors it may not suddenly conduct them. But at length, when the man has traveled all the way, he finds that it has an end—an end at which the bright and the beautiful disappear; at which the gorgeous visions vanish, the music and the revelry cease, and the light that has played about the objects on

side, departs. Then cometh the future for which soul is unprepared, terrible as the grave, and fearful s judgment; a future which has been sedulously con-d from the eye, and never suffered to affect the heart, ould the spirit into a fitting state for the life be-. This is one path in which young men are invited walk.

ne other is narrow, and straight, and well-defined by commandments of the Lord. It is ascending, and so that even from its very commencement, a youth ee just where it ends, and keep that end in view. ed, he cannot well walk in this path without con-tly seeing before him the magnificent and glorious lusion. It is remarkable, too, that this path is high-an the first; so elevated that he who walks in this always look down upon the other, and see at its end thunderings and lightnings which envelop the mis-ole souls who, seduced by pleasure and the love of earth, have blindly walked in it toward their doom. This narrow path hath its crosses and its trials, and although at first it looks forbidding, yet no sooner is it entered upon than that which looked dark becomes light; that which seemed formidable ceases to awaken fear, and the traveler finds his yoke easy and his burden light. The first path is the one which is described in the text, the end of which is there so faithfully declared.

Now, it is obvious from the text and from reason, that those circumstances which fall in with all the depraved and earthly passions of our nature, and encourage the development of selfish desires—those circumstances which give the fullest scope and opportunity for the indulgence of our grosser nature; which tend to keep out of view the fearful end of this course of life, and almost inevitably stop the ears to the sounds of future judgment that are

ever muttering in the distance, are by no means favorable to the formation of a right character; especially if at the same time they are able to turn the attention of the young man away from the divinely appointed means of grace; so that even solemn providences, affecting judgments, pointed Christian teaching and example, and the full tones of warning that the pulpit utters, cease to arouse attention and interest the mind; then, indeed, would it seem as if, surrounded by such circumstances, he was in a position of the utmost peril—a position from which no common means can move him—a brand already fit for the burning. It is amidst such circumstances hundreds of young men in this city are forming their eternal characters, and sealing their eternal doom. From every side they hear the cry, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the sight of thine eyes." On every side, vice and folly organized and disciplined, bold, crafty, and triumphant, send out their seducing spirits and weave their magic chains around the warm, impulsive, and trusting heart, while only here and there, at intervals, faint and low, is there a voice lifted on the other side, to warn the thoughtless; only here and there a finger is seen pointing onward to eternity; only now and then a Christian makes bold to whisper in the ears of one with whom he is intimate; "for all these things God will bring thee into judgment." That this is so—that thousands of young men in this city are thus placed in fearful jeopardy, exposed to the power of most fearful temptations, and encompassed round with a fiery circle of evil spirits; that no young man can come to this city with a warm heart, and resist the seductions to self-indulgence that present themselves at every turn, without being anchored by strong principle and kept by the special providence and grace of

God, I think you will all acknowledge before we have done with this subject. In previous discourses I have dwelt on intemperance, on gambling, on licentiousness, and on the theater; but to-night, you will permit me to course round the circle of evil influences, and show you how they all combine to produce a state of society the most adverse to true religion and a high morality; how there are concentric circles of temptation formed around you—circles like the web of the spider, corded across and connected by the ties of selfish interest, and so rendered vastly more mighty for evil.

In the outset I may say, as involving what is to come, that vice is, in one sense, sympathetic. The law of sympathy, which attracts together persons of similar pursuits and similar feelings, prevails just as truly in the case of the vicious, as it does in that of the good. The sympathy is the same in both cases, although the principles back of it may be totally different. The one may be selfish, and the other benevolent; the one set may come together under the attraction of self-indulgence, while the other may be attracted by the love of rectitude and the spirit of benevolence; but in both cases the original law of sympathy still holds good, and works very much in the same way. If a company of profane men are thrown together for the first time in traveling, at the beginning, they will speak to each other in decent and respectful terms. They may converse on general themes for a season, and their feelings have no common center, and there arise no mutual sympathy between them. But let one, perchance, drop an oath, and how soon will the whole aspect of the company change? how soon will they feel at home together? and conscious that one and all are on the same level, the laugh, and joke, mingled with irreverent appeals to heaven will go round as heartily as if they had been compan-

ions for years. Thus, vice has cords of sympathy around its subjects, just as truly as religion. This is true everywhere under the sun. In the country as well as in the town—in the field, and by the fireside. But there is an advantage which vice in the city has over the country—the advantage of numbers, and proximity, and opportunity; and hence, just as surely as men are vicious will they sympathize together; and just as surely as they sympathize together, will they come together, and form circles of evil influence, larger or smaller, according to their general tastes and pursuits. This process goes on most rapidly here in the city, where, in the mixing up of these elements, the evil readily find out the evil; and far more readily than the pious find out each other. And a young man entering this city can hardly fail to come into contact with some of these numerous bands of the vicious: he can hardly fail to be addressed by some of those who would drag him down to their level, and install him one of their jovial companions. These men join hands together across the path of most young men that enter the city; they are not slow in endeavoring to start him from his good moral principles; they are vigilant and wary to meet his difficulties and overcome his prejudices; they watch for his fall with far more solicitude than Christians watch for his conversion. He finds himself, ere he is aware, girded about with a sympathetic cord of evil, and pressed to become one of the votaries of pleasure. Dissipation has its clubs, its gay circles, its balls, its feasts, and merry-makings, and all these meet him and ask him to enter and partake of their joy, and jollity, and pleasure. Now, if in his heart there were no principles nor passions that would abet these seductions; if he was filled with the love of Jesus, or was frigid in temperament, then this temptation would either awaken his sorrow, and lead

him to more earnest prayer, or it would fail to impress, in any great degree, his heart. But in the young man, there is, as a part of the heritage of youth, glowing desires, and ardent passions; and alas! however many of them may have good purposes in general, yet too few have those purposes sustained by the power of religious principles and sincere devotion to the cause of Christ. With such warm affections and earnest desires, vice, that usually hides its repulsive features, and decks itself in beauty, finds this longing in the young soul after pleasure, this panting after immediate happiness, and the most thrilling excitements by which all its approaches are vigorously seconded. There is in our natural heart, in one sense, an affinity with vice—a proclivity to self-indulgence, that prepares the way for temptation; and so, when the tempters combine their influence they find in many a heart a readiness to respond favorably to the temptation; the door is unbarred and ajar for their entrance.

All this is true of many a young man who has never been positively dissipated; who has maintained a character of general uprightness and manly opposition to the baser and more degrading pleasures; yet even such a one, when he comes into the city, and enters a circle where pleasure is the great attraction; where all the strong currents of human sympathy run broad and deep toward a life of sensual indulgence, finds himself drawn toward the same point by a most fearful influence. He could withstand an occasional and an individual temptation; but when he becomes one of a circle animated with fellow-feeling and mutual regard, with warm passions and hearts beating together, then he finds how difficult it is to break through the magic influence that steals over him, and stand up alone against the wit, and raillery, and sympathy of those about him. But if he has already tasted of

vicious indulgences; if he has come to the city with a sort of compromise in his heart between a career of virtue and of vice; if he has joined with his purpose to be successful in business and maintain a high position in his own pursuit, the purpose also to indulge guardedly and partially, it is true, but to indulge occasionally in popular vices and occasionally figure in a scene of dissipation, then is it most usually the case, that he bites the hook without any bait; that he springs the net, knowing it is set to ensnare his feet; that beginning secretly to yield to the sympathetic circles he finds formed about him, he at length becomes himself the most active in that circle, and sinks his virtue, his manhood, his brightest hopes for this world, and all his hopes for eternity in the Serbonian bog of profligacy. Thus it is that the power of sympathy, in the city, is a perpetually masked battery upon the virtue of thousands of the young who come hither to win a name, a position, and a fortune.

2. In addition to the sympathetic influence of a large circle upon those who associate with them, there is a sympathy among vices themselves. There is that in vice and dissipation, which, when once they have obtained a foothold in a young man's soul, tends to increase and perpetuate their influence. There is a sort of contagion among these evil habits, a fearful facility of passing round the whole circle, after once you have begun to form one of them. When you stoop to one, when you degrade yourself to one class of depraved indulgences, then it seems as if the good principles of the man received a fearful shock, while the evil gathered courage and strength for another and another onset. He that offendeth in one point is guilty of all, is no more true in philosophy and theology, than in thousands of cases it is seen to be true in practice. He who begins a course of dissipation is

, by that very fact, to go down to its terrible end. roper indulgence pushes on to another; one de- nproperly gratified, fires another to seek a similar ıtion. The young man, who wastes the evening that should be spent in quiet social intercourse or ctual and moral improvement, in the dancing hall, y saloon of folly, and the miserable entertainments the wretched thirst of gain provides so frequently ıe dissipation of time and money, brains and hearts, repared for another step forward in self-indulgence. midnight dance conducts to the wine-cup, the wine- o the brandy bottle; and the brandy bottle is the best ıaration for the gamblers' hell and the house of ill- . The club-room, where young men meet, not for ovement but for mere bestial self-indulgence; the ıurant, where the delicacies of the season are served s a sort of apology for the introduction of spiritous uors; and the theater, where Satan opens his deadliest artillery upon the soul, how often are they the gateways through which the thoughtless youth, having once passed, finds himself in a vast hall of vice, where revelry and profligacy hide from the sunlight, and, away from the sight of the good and the virtuous, seek to finish the ruin of immortal souls.

3. The forms of temptation to pleasure, in our city, vary to meet all tastes, characters, and degrees of intellectual development. No man, whatever be his position or his attainments, will fail of meeting here just the temptation best fitted to enlist him in the work of sensual indulgence and starting him down the hill of vice. If he is refined and educated, alas! that I must say it, there is many a richly furnished parlor, and many a midnight revelry held therein, where he can begin that career which will conduct him down to the filthiest styes of pollution,

into which only a long education in sin and profligacy can enable a man to enter. If he is alone in the midst of multitudes; if he is independent of society in general, he will yet be sure to find some boon companions, already initiated in scenes of wickedness, to guide his feet to the haunts of vice. Then, when once he starts in the race; when once he tastes these illicit pleasures; when once he begins to hanker after these vicious indulgences, then will he find out the brotherhood and the sympathy there is among the vices; then will he feel himself drawn on from one to another, until at length his feet are just ready to take hold on hell. So far as moral principles and moral character are concerned, there is nothing to prevent an intemperate man from becoming licentious, or a licentious man from becoming a gambler, or a gambler from becoming a robber and an assassin. There may be special circumstances and special influences operating to hold a man back from the full round of vice; but, so far as the vices themselves are concerned and the moral character of the individual, there is nothing whatever to prevent, indeed there is everything to insure, the completion of the circle. When once the barrier of virtue is broken down vice has a clear field for its operation in the soul; so far as the moral power of the sinner could avail, the entrance of vice has broken it, and it may be after that a small matter, a question of mere choice, in which direction the individual will seek for gratifications he is determined to enjoy, in spite of the thunders of eternal justice and the fearful judgment that lifts itself in the future.

4. Let me now ask you to consider the facilities for indulging in gross sins in this city, as of itself vastly heightening the temptations that beset young men. Need I say that here all such things find their home and their common center? The worst of men, the needy villain, the

artful scoundrel, the creatures who live upon the vices and follies of their fellow-men, flock hither. There is no art of evil so difficult that it finds not here some skilled in the practice of it; there is no business, that promises gain, however vile, that finds not here men ready to undertake it. Crime has its secret dens of villainy; vice its haunts of desperate characters, and its open saloons as the starting-points of sin. Pleasure has here a thousand forms, a thousand paths, and thousands of ministers. Here wealth grows fast and pampers itself on luxury, and in its own circle, has its peculiar temptation. Here honest poverty, toiling day by day, can scarce step abroad without stumbling upon temptations to vicious indulgence. We have bar-rooms, billiard-rooms, gambling-rooms of every style and character; we have houses of ill-fame, theaters, club-rooms, dancing halls, pantomimic representations, degrading concerts, and all things else, it would seem, that the wit and malice of Satan, during this 6000 years' ripening, had been able to devise for the ruin of immortal souls. We have, accessible to the young, and often thrust into their faces, the vilest dregs of European literature — the most licentious and abominable works that the mind of man ever invented or the pencil ever illustrated. If a young man wishes it, if he is willing to debase his imagination and his soul with it, he can find here works on all imaginable subjects connected with the indulgence of evil passions. In the country some of these facilities for dissipation may exist, but they are never so large, so full, so free as here. Many of them must have a large vicious population to give them an adequate support. The adepts in them travel from the country to the city; they need the patronage which a sparse population cannot and is not disposed to afford; there must be wealth for them to prey upon

and the sympathy of multitudes to aid on their infernal schemes. And so from every quarter the needy villain, the most active, artful, and enterprising of the wicked population of the country and the towns hasten hither as to a broad and rich field of plunder, where the young and the thoughtless, separated from parental restraint and urged on by the strength of their passions, are ready for anything that promises them an exciting hour of transient pleasure:

"Thither flow,
As to a common and most noisome sewer,
The dregs and feculence of every land.
In cities, foul example, in most minds,
Begets its likeness. Rank abundance breeds
In gross and pampered cities, sloth, and lust,
And wantonness, and gluttonous excess.
In cities vice is hidden with most ease,
Or seen with least reproach; and virtue,
Taught by frequent lapse, can hope no triumph there
Beyond the achievements of successful flight."—TASK, B. 1.

5. The fact mentioned by Cowper in these lines, that "vice is hidden with most ease" in the city, is one of great significance in this discussion. From the very nature of the case vice in the country, the village, and the town soon manifests itself and is bruited abroad. Where men know their neighbors, have wintered and summered with them for years, and have watched their occupation, it is impossible for a person to indulge in dissipation of any kind without finding the fact almost instantly blazed abroad among those with whom he is most anxious to stand well. But in the city, where multitudes are crowded together and go together to do evil; where you may live for years and not know the names, or the faces, or the character of your next-door neighbor; where it is the interest of multitudes to make the means of self-indulgence as secret as possible and hide the

sin; where the mass of those, who are virious, and truly moral, avoid such haunts of ıe, when they are known, as they would a place ected with the plague, and so are not very likely at to know those who frequent them; where too the of the places of self-indulgence stand ever open, can tell the amazing strength thus given to tempta- ı itself? Who can tell how it strains a young man's nciples, when he not only finds many going to do evil; ın he not only sees vice decked off in the robes of re- ement and beauty; when he not only feels that the sin is prepared to commit and the path of self-indulgence is invited to enter, are apologized for and overlooked, but slightly condemned by multitudes, but when, in dition to all this, the fascination of *secrecy* is thrown ound it and the idea of security and impunity, in his ng doing, is given to shield him from the argus-eye irtue? "The good man is from home; he is gone a ıg journey; he hath taken a bag of money with him and will come home at the day appointed!" Ah! we may say what we will about the generosity, manliness, candor, and sincerity of the human heart, but long ago it was declared of it, the heart is deceitful above all things and desperately wicked; long ago it was said by the tempter and responded to by the victim, "Stolen waters are sweet" and "Bread eaten in secret is pleasant." The heart is wonderfully restrained, in most cases, by the fear of the loss of reputation; and it is a most happy thing, in any community, when the power and the influence of society are set strongly and sternly against all forms of vice and dissipation. This bond of public opinion has saved millions from the darkest and most utter ruin. If there be but the prospect of secrecy in wrong-doing, or of a not very severe verdict against it, then are there

thousands of minds who will be tempted to essay the first step; having taken that without detection or rebuke, it will be strange if it is not repeated and repeated, till at length the conscience becomes seared, and the man stalks forth a finished profligate and unblushingly boasts of his vices before the world. There are very few men in this world, unrenewed by the grace of God, who can stand the mighty pressure on one side, when the mighty pressure of society and public opinion on the other is removed. We have seen a pious Joseph resist such a temptation, but we have seen a pious David fall before it; we have seen a Daniel erect amidst the onset of such a tempest, and a Solomon prostrate in the dust. No Christian will have any confidence in himself in this respect; he will confide alone in the grace and blessing of Almighty God to sustain him. But with multitudes, when the outward motives are withdrawn, the inward fear of God is too faint to oppose effectually the power of such temptations. Thousands frequent the city from the country solely that unknown and in secret they may indulge the most bestial appetites.

Do not suppose, my young friends, that in speaking thus of the facilities for indulging in sin, especially of the secrecy which may attach to it in the city, as enhancing the power of temptation, I design to convey the idea of an ultimate secrecy; that I would have you imagine that any man can long indulge in dissipation without its making itself known. God has so made us that no person can long counterfeit the appearance of virtue who is the slave of vice. The passions write themselves out on the countenance, and the eye, and the form; the very mind and conscience insensibly take their color; and the effect of the man's presence and conversation, guard it as he may, will at length proclaim

ecret baseness to all discerning eyes. If he sows in his body and soul, he shall reap its effects in his and his soul, by a law as sure as that which gener- the grain and renews the verdure of the earth at the oach of spring. It may not be visible at once; it not be seen at once; but it will not be long ere the et will tell its own story — ere the miserable sinner is pected, and at length known. The burden of secret is a load God never made the conscience to bear out giving signs of trouble. To be outside all purity, inward all corruption; to be apparently an honorable, oral, a decent man, and in secret a dissipated, lewd, ar wretch, is a measure of hypocrisy which the soul ill find it impossible, for a long time, to maintain. w degraded! how miserable! how low the state to which a rational being must be reduced, when he is ed to wear a mask before his fellow-men — when he is always conscious that he ought to be driven out of decent society, while yet he maintains an erect front and an air of manliness; just as if his manliness had not degenerated into hypocrisy, and his rectitude into the vilest sensuality, and he was not in heart and real life the wreck of what once was a noble spirit? Beware, young man, of these stolen waters — of this bread eaten in secret; you cannot steal these accursed pleasures and partake of these forbidden entertainments without striking a dagger into the heart of your manliness, your candor, your rectitude, and your honesty. The secret vicious are dishonest toward themselves, and dishonest toward those in whose good opinion they would fain stand well. They know that an immoral man is not to be trusted; that men of business when they have matters of much importance, are not willing to intrust them to the dissipated; that parents who value the happiness of their children are not

willing to admit such into their society; that the world, when they really know and believe a man is at heart corrupt, are not willing to trust to him such business as only an honest man can do. Beware of these secret sins. Better, if you do sin, to do it openly, and stand the penalty, than meanly bear about with you a fair mask to hide a rotten soul. Thus in the city do the numberless haunts of vice and the paths of pleasure leading to them, constitute a series of mighty temptations around the young men who come hither; while the secrecy with which the tempters may operate, and vice may for a time be hidden, lends tenfold power to that which was strong and fearful enough before.

In addition to all this, you should bear in mind that the different interests of the panders to vice and their supporters are interlocked and woven together. If one is attacked, they all run to the rescue. They not only stand by each other on the defense; but they combine together in the onset. The low concerts help to feed the theater by smoothing the way of prejudice toward it; the theater helps on the brothel and the bar-room, and they, in turn, give it their most vigorous and hearty support. The gambler votes for the whole round of vicious amusements, and defends them with all his vulgar rhetoric, because there is not one of them which does not help him to victims. Now, when you combine together the men who own and rent the coffee-houses, and gambling-halls, and dancing-saloons, and drinking-houses, misnamed eating-houses, and houses of ill-fame, and other places of the same kind, where the gates are opened that lead down to the shades of death; when you add to them the keepers, the assistants, the runners and the scandalous agents of these places; when you add to these the secret multitude that patronize and sustain them, and the many more

that would do it if they only dared, you have combined a weight of interest the most enormous in favor of vice, pledged to its support, and hostile to all means for its complete overthrow.

This multitude of people of all classes, ages, and intellectual attainments, are mutually interested to swell the stream of vice, and seduce the young men, who come into our city, from the paths of virtue. The mass of them are directly engaged in this work of seduction—engaged in the foul and damnable work of blasting the hopes of parents, of contracting the expanding powers and debasing the warm affections of the young, and dragging down to an unknown depth of infamy those who might have been the lights of society, the fathers of happy families, the respected citizens of a noble State, the consistent professors of the religion of Jesus, and at length heirs of an unfading crown in heaven.

It is for this reason law is so often powerless, and night is made hideous with riot, and the men who are bound to rebuke such things and to protect the community from such fearful evils in the body politic, are rarely found where they ought to be, and rarely do what they ought to do. The moment an attempt is made to break up a nest of gamblers, the keepers of the coffee-houses begin to tremble, and those interested in brothels begin to tremble, and the whole company of the vile and the dissolute begin to tremble; they are ready to work in the streets and at the polls, to pour out their money and subsidize the press to silence, and prevent the voice of the people being heard at all against their monstrous corruptions. They join hands together and dictate their own commands to party leaders, and make them stand up and pledge themselves to second their impious and corrupt measures. They are, in all matters concerning their interests, and

against the morals and peace of society, compact, united, determined.

I have said that they will subsidize the *press;* alas! that I must include, in part, the press of this city, as among the tempters of young men, and their most efficient enemies. The editors who assume the posture of infidelity, and count Christians hypocrites, and at every occasion seek to malign the religion of Jesus; who mistake impudence for independence, and the grossest illiberality toward true piety as manliness toward the world; who having never learned true Christian politeness attempt to scourge vice over the back of virtue; who truckle, for gain, to any popular dissipation, and will not speak for truth and God unless religion comes to them with her hands full of gold; who treat crimes and vices as matters of little moment; who never enter heartily into the work of promoting great and good reforms; who speak ten words for irreligion where one is uttered for religion; who take pains to advertise the young where they may be wounded in the fight of sin, and where they may be healed of their wounds; who abet or will not oppose intemperance and sabbath-breaking; who, instead of being trusty sentinels along the path of life, for gold and popularity degrade themselves to the work of pandering to vice; such editors are among the deadliest foes to young men.

The press is a grand and most effective instrument for the elevation of society, the formation of a wholesome public sentiment, the correction of vice, and the support of purity and virtue, if its conductors are men not afraid to make it what it ought to be, in vigorous and healthy morality, in the advocacy of those broad principles of Christianity which are common to all evangelical denominations, and underlie the noblest civilization of the State. But when, on the other hand, it is committed to men with

)m religion is a by-word, and piety a term to point a
:asm; who, caring not for the welfare of society, be-
their pecuniary interests and their personal pleas-
, permit the press to become an instrument in the
ds of this vast army, enlisted against the peace, the
sperity, and purity of the State; then does it become
rrible foe of truth, a mighty opponent of religion,
by consequence a most successful abettor of vice and
ne. For the public press to be silent on great ques-
is involving the morals of society, is often bad enough;
t to have its voice, when it does speak, against religion
:her than for it, against good morals, rather than for
them, is, indeed most terrible. Thus do these material in-
terests of vice and its supporters often combine to muzzle
the press; clear the pathway to ruin for thousands of
e young, stoutly resist all attempts at reform, and gather
: young, the unwary, and the bold into the fatal web of
vice.

5. It is an important circumstance, not to be overlooked in the estimate we form of the strength of these combined temptations, that multitudes of the young are here deprived of some of the strongest external aids against immorality. The vast majority come hither from a father's roof, where paternal authority and tenderness, combined with the attractions of a circle of brothers and sisters, are powerful incentives to the practice of virtue. They leave a community in which they have grown up from childhood; where every movement of their lives and every phase of their characters are fully known; where many of the wise and the good felt a special interest in their welfare, and sought to throw around them the safeguards of a pure morality and a Christian example; where the very sight of the Church, consecrated by the hallowed recollections of childhood, and associated with

scenes of revival and solemn judgments, was a powerful restraint over the earthly passions; where they enjoyed the delights of social intercourse among tried friends and associates, and found congenial society among those who had grown up with them; where, perhaps, there were associations for individual improvement, in which they were foremost in zeal and enterprise. No one can fully estimate the force with which these things, when of the right kind, second the formation of a pure character, enhance good influences, and preserve the youth from the paths of vice, until he has been cut loose from them all, and is thrown isolated upon the tides of evil that rush and foam through the streets of a great city.

When you enter a city like this, you are in another region of life, in a totally different condition of society. We are but an aggregation of minds and hearts, torn from all our original associations and thrown loosely together. You find here no stable and thoroughly consolidated community. It can scarcely be said that we have an organic life of our own. Like the rude elements while yet creation was unfinished, we are just emerging from chaos and darkness into the order and light of a consolidated society. And were I to change the figure, it would be, perhaps, still more descriptive of our actual condition to affirm, that we are like the lava-bed just disintegrated, rich and fruitful, when another eruption is poured upon us, and another process of cooling and disintegration must be gone through, before we can hope to see the rich foliage and the precious harvest of a finely organized and well ordered society.

Entering into such a chaotic scene, where material interests adjust themselves to the procedure of healthful laws, far more readily than the social, the moral, and the religious, the young man finds that he has no home. He

t one of scores of thousands; a sand upon the shore
ne sea; a stranger lonely and desolate even amidst
tread of busy feet upon the pavement, the crowded
ways of commerce, and the unceasing roar of the
ss industry of unnumbered hands. His friends are
ily such as chance and business association may
e thrown in his way; not such as he would choose,
e he left to the dictates of a sober judgment, with full
rtunity to make his selection. There is no healthful
ic opinion with its invisible pressure urging him for-
d in the paths of virtue; he has left the dwelling
re a father's watchful eye rested upon him; where the
weet, the pure, the gentle influence of the loved ones
around his own fireside was a chain of gold to hold him
back from evil. Here alone, in this great city, amidst
these mighty temptations, he is to push his fortune, and
form his manhood, and accomplish his work as an im-
mortal being.

Let us trace out his course of life in these new circumstances; let us see the process by which so many make shipwreck of faith and virtue, of peace, of conscience and eternal life. It is his purpose to be true to the great principles of morality and resolute in the maintenance of all good habits. He has promised his mother, at parting, that God's word shall not be unread and God's house not unvisited. He is strong in the intention to perform every duty, and in the hope one day of consecrating himself to the service of Jesus Christ. He knows not his own weakness, nor the power of the influence he has left to sustain him in the path of rectitude, nor the power of those to which he is now exposed, to conquer the strongest resolution. At the first, he visits the house of God during the day as he has been accustomed to do at his home. But then he has no stated place of worship;

none around which there are hallowed associations; none to which he would be powerfully attracted by the force of habit. He is out in the world, and he is curious to hear the various exhibitions of ministerial talent in a large city, and see the architecture of its various churches. He wanders thus, impelled by a prurient curiosity, from church to church; now pleased with this, and then with that minister, cultivating, all the time, the love of the novel, and the desire of change, and destroying the habits his parents have sought to form in him, of constant attendance upon some one ministry. Indulging such a roving disposition, he never anchors himself anywhere; he never becomes a fixed member of a religious society; never identifies himself with its interests, so as to call it his Church, and its pastor his minister. He creates no religious home for himself; he knows nothing of the pure influence of religious associations; he becomes, erelong, a Sabbath vagabond, without a resting-place for his soul in God's house on that sacred day. As the interest which the novelty of the thing has created declines; as the round of preachers has all been accomplished, and he must visit the sanctuary now either under the influence of past habits, or in obedience to the desire for personal improvement, he soon ceases to visit the church more than once on the Sabbath, and spends the remainder of the day in mere recreation. Traveling on in this direction, erelong he ceases to be a steady attendant on God's house, and makes public worship only an occasional thing, as it may chance to suit his convenience or sluggishness. His Bible is unread; books of pure devotion cease to interest him, and he soon fairly launches out upon the impetuous stream of Sabbath desecration, and willful neglect of the plainest commands of Jehovah.

Now, let us stay at this point, for a moment, and see

[illegible] this young man has thus cast down and [illegible] his feet. His childhood's home, his early [illegible] restraints of past healthful associations, [illegible] blessed influence they are adapted to exert, he [illegible] from him. The house of God, the preaching [illegible] association with Christian men in the most [illegible] and noble of all duties, through all of which the [illegible] and the affections are elevated and enlarged, [illegible] the soul is ennobled and kept from the snare of the [illegible] those, the choicest influences of time, are cast [illegible] The Sabbath, the rest of the heart with God, his [illegible] to our race ere it fell, and made vastly richer by [illegible] the day set apart to the worship of the Infinite [illegible] Preserver, and Benefactor; on the right ob- [illegible] of which, more than on any other one thing, [illegible] the moral character and eternal prospects of [illegible] his he hath flung from him. Loosing himself from [illegible] natural aids to virtue and piety, which a gracious [illegible] and youth, he has now [illegible] strongest barriers against vice [illegible] the sacred Sabbath, and ex- [illegible] to the wily, com- [illegible] which address him at [illegible] while yet his heart glows [illegible] abandons the means by which [illegible] preserved, and his life made [illegible] casts from him the most pre- [illegible] for good which a merciful [illegible] has bestowed upon him; when he takes [illegible] casts away sword and shield, [illegible] the eager ministers of sin and shame to [illegible] the path of rectitude, what can you ex- [illegible] be the result in such a conflict! What but [illegible] however strong he may be in himself, he will be

ensnared in the web of vice and become a prey to the tempters who, at every corner, watch for his fall? How powerfully does his course enhance the strength of his adversaries and contribute to his enslavement and their fatal victory?

I have spoken here of the young man who comes forth from a moral community and a religious home; and even in his case, when he pursues such a course, is it at all wonderful that he should fall into the mire of profligacy or sink into the morass of skepticism. Now, when you reflect that such a statement is true of only a part of the young men who enter our city; that while some have been trained in the ways of a Christian household and have enjoyed from childhood the most precious educational influences, there are multitudes who have been but imperfectly educated, whose parents never prayed with them, never sought to win them into the straight and narrow path of religion, and were content if their sons did not dishonor them by manifest vice, or attained the average morality of the society in which they lived; and that in consequence of such parental neglect, these young men come hither with little in their previous education to prepare them to stand their ground in the conflict with vice: when you reflect that there are always some who have been reared under no restraints of religion, whose whole philosophy is summed up in the Epicurean maxim "Let us eat and drink for to-morrow we die;" when, in addition to this lack of character and preparatory discipline, you see how these young men are all thrown together in a city, where temptations to vice and dissipation crowd around them; where the vile, the sordid, and the seducer are banded together to prey upon their simplicity, conquer their virtue, and prostrate them in the very mire of sensuality; where many of the respectable

he moral, under the guise of friendship, spread the
their fall in well-furnished parlors; where infidel
s organize their pestiferous errors, and semi-infidel
chers, under the mask of benevolence, proclaim
ty from those fundamental doctrines of grace, which
nd ever have been the only firm pillars of national
lity; where the press gives them no help in their
to stand, but directly or indirectly, abets the very
es which have swept millions to ruin; where no social
come in to restrain and no influence of society to
them back, but where the social influences about
n are most hostile to the fixing the eye upon the judg-
nt, and the seeking with all the heart for religion;
ere the Sabbath day is widely profaned, and thousands
ount it a time for jollity and pleasure; when you
nk of all this, of the weight, the number, the fascina-
ons, the combination and the energy of the tempters, **and of the absence of those holy and elevating influences** which were once around them, can you wonder that hundreds, who enter this city every year, are swept out into the swift current of vice and dissipation? that their health is undermined, their intellects enervated, their dispositions poisoned, their manhood destroyed, their hopes for fame, for fortune, for respectability, for usefulness, for settlement in life blasted, while around the future darkens and thunders the awful judgment of a just and holy God? Can you wonder that many, who were once dissipated and afterward reformed from the more outrageous forms of vice, should still abide without love for God; and as they advance in their worldly career, as they are prosperous in business, and spread themselves abroad, like a green bay-tree, should in turn become the tempters of young men to go down to the depths of pollution, out of which they have been partially rescued?

Oh! that I had a voice loud enough to reach the ear of every pleasure-loving man of the world, who seeks to fling the enchantment of music, feasting, and dancing around the earliest libations of the young man, and so start him, with a friendly hand, down the steep of sin! There is coming a day of swift and terrible retribution—a retribution which, directed by omniscient Justice, will call to an account, not only the young man who has lived for self-indulgence, but the middle-aged man, the old man, and the rich man, who, under the pretense of friendship, exposed youth to the perils of a temptation it had not strength to resist, and blasted the prospects of immortal souls, not only for this life but the life to come! Yes, there is coming a day when the members of society, clothed with a special influence, must account for their brothers' blood to the unerring and inexorable Judge of all the earth. Then guilty parents, who have failed to seek first for their children the kingdom of God, and have failed to plant in their minds the great principles of religion, and have trained them up for a merely earthly life, will give up their sad accounts! Then the prosperous citizen, who bade the young to the feast and crowned them with flowers whose poison penetrated their bones and fatally corrupted that which was a noble manhood, must give up his account! Then the unprincipled editor, the unprincipled preacher, and those who have fattened on the life-blood of the young, the manly, the warm-hearted, shall stand before a judgment-seat where the morals, the manners, the business, and influence of men will be weighed in the balance of eternal justice; where neither tact, nor bribery, nor impudence, nor concealment, nor any of the pleas, which a loose morality allows in justification of sin, will avail to ward off the gathered wrath of an incensed God. Yes! all ye seducers of the

young, who, reckless of human life, have for your pleasure, thrown into society poisoned arrows, behold the fearful future that opens before you! Behold the retribution that awaits you! Behold a God whose holiest laws ye have outraged, and whose noblest works ye have aided to destroy! Repent, ere the curtain rises upon a tragedy more terrible than any you have witnessed within the walls of the play-house—a tragedy in which the infinitely holy and omniscient God will be the judge; the scores ye have ruined the living witnesses; conscience the executioner, and you the victims.

In closing this discourse, permit me to exhort the young here present, to give these words of warning a cherished lodgment in your hearts; let them mould your lives; let them forearm you against the conspiracy of evil which has prostrated so many in your circumstances and blasted the brightest of earthly prospects. In you we behold the hope of parents, the hope of our country, the hope of the Church of the living God. In you we see an enterprise, a strength, a manliness which, if consecrated to the cause of truth and religion, will make you efficient workers in the evangelization of the world. Some of you may stand out in the future as the men who gave tone and vigor to the movements in behalf of a fallen humanity; as men, whose commanding talents and liberal gifts were consecrated to the Church of Jesus Christ. Yet remember, that you are exposed to mighty adversaries, who are ever busy weaving the web of vice, in which to snare your souls. The strong and the generous, the manly and the noble-hearted have again and again been subdued by the bewitching melody of these sirens and the strength of this combination of iniquity. Think not that I utter a useless warning; that I paint too dark a picture of the temptations which beset the young

man in this our city. Already some of you have listened to these words and have turned your feet unto the testimony of the Lord. All of you, certainly all those who have spent any time in this city, know, in part, that the temptations on which I have dwelt, are visible and powerful on every side. As you continue to reside here, or especially if you are called upon to oppose them, you will soon understand the strength of this conspiracy of evil men, and the power of that web of vice which they weave to ensnare the young. Many a strong man have they conquered; hundreds yearly are offered on their altars; the voices of the victims of these popular vices may be heard always in our streets. Beware of their seductions! Beware of their first advances! Beware of their end!

You are beginning the life of manhood, in a great city, amid many temptations. Listen then to all the admonitions that come to you from the wise and the good, but especially to those which proceed from the throne of God. Remember that you have something before you to accomplish, higher and nobler than merely to preserve yourselves from the stains of outward pollution. If you should not thus fall into outrageous sins; if your morals should remain pure, and your character, in the eyes of men, be unsullied; yet if this is all; if you seek not to have your heart right with God; if you fail to repent of your sins and come with true faith to Jesus as your Redeemer; if you seek not to fulfill your mission as an immortal being; if you are content with a selfish and earthly morality, that has no root in the love of God; if you drive not the plague from your own hearts, and will not forsake the sinning disposition, and will not take up the cross of Christ and follow him; Oh! then of what avail will a mere superficial morality, a mere negative

and outward purity be to you in that day, when God shall summon you to account for all your lives; when you will be questioned respecting the talents committed to your charge, and the opportunities you have enjoyed of knowing the Savior and doing the will of your Father in heaven? It is the chief concern of time to be preparing for eternity; and if in heart you choose the good part and walk in the steps of prophets, apostles, and holy men, then will there be laid up for you a crown of righteousness which the Lord, the righteous Judge, will give to all those who love his appearing.

There was once a gay young lady in Scotland, who, amid all the urgency of her friends, was resolved to hold on to the world. Permit me to close this discussion with the sad and affecting lines which a friend wrote on her decision:

She has chosen the world—
And its paltry crowd,
She has chosen the world—
And an endless shroud;
She has chosen the world,
With its misnamed pleasures;
She has chosen the world
Before heaven's own treasures.

She hath launched her bark
On life's giddy sea,
And her all is afloat
For eternity.
But Bethlehem's star
Is not in her view,
And her aim is far
From the harbor true.

When the storm descends,
From the angry sky,
Oh! where from the winds
Shall the vessel fly?

When the stars are concealed,
And the rudder gone,
And heaven is sealed
To the wandering one!

The whirlpool opes
For the gallant prize;
And, with all her hopes,
To the deep she hies!
But who may tell
Of the place of woe,
Where the wicked dwell—
Where the worldlings go?

For the human heart
Can ne'er conceive
What joys are the part
Of them who believe;
Nor can justly think
Of the cup of death,
Which all must drink
Who despise the faith.

Away, then—Oh! fly
From the joys of earth!
Her smile is a lie—
There 's a sting in her mirth.
Come, leave the dreams
Of this transient night,
And bask in the beams
Of an endless light.—M'o Cheyne.

THE PATH OF INFIDELITY.

CORINTHIANS iv, 3, 4.—But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.

THERE was a time when the oracles of God spoke with divine impressiveness, when the message, as it came from the throne and flowed from the lips of prophet and apostle, was accompanied with that which arrested attention, and clothed it with a divine authority. The miracle that told of the putting forth of a special act of Omnipotence in confirmation of the truth; the wonder and the sign that awed the profane and arrested the thoughtless; the immediate manifestation of a celestial power over the speaker and some of his hearers, gave to the living word a grandeur, a strength, and a glory visible to the eyes of men. The chariot of the Lord rolled amid clouds and flame; his voice then shook the earth; his arm was uplifted, his sword flashed before the eyes of witnessing thousands: yet even then, there were those who resisted while they trembled; who heard the voice that spake as never man spake, and saw the working of divine power in the miracle and the wonder, and would not believe. There never has been a divine manifestation on earth, which has not met with resistance; nor a

declaration of the truth in its richest and grandest forms, that has not been a hidden thing to some minds.

If thus the living word was resisted, when prophet and apostle announced it in the tones of earnestness and authority befitting inspired messengers; when issuing fresh from the throne of God, it bore the visible imprint of its celestial origin, how much more should we anticipate resistance when these once spoken words, stripped of the impressive presence of the inspired teacher, and the visible confirmation of omnipotent power, are committed to the keeping of lifeless parchment, and hidden within these stiff and voiceless lids. If the inspiration, the voice, the living authority, the outflashing glory of God, the visible hand of Omnipotence, prevailed not always to overcome the deep-seated and all-powerful unbelief of men, how much more, when all this is matter of history, and the lively oracles speak only between the covers of a book! It seems to us, indeed, a most astonishing thing that any man with a soul to be saved, a mind to perceive, and a conscience to feel the accusing power of sin, should fail to perceive the excellence of the Gospel, or should hesitate to receive and adore that Jesus who is the image of God. When once we have canvassed the amazing evidences, in all their varied completeness and strength, on which these Scriptures rest their claims to a full inspiration; when once we have enjoyed the unspeakable consolations they afford, and have experienced that deep peace which the love of God shed abroad in the heart by the Holy Ghost in connection with their reception and the sincere obedience they claim inspires, it is to us a matter of amazement that the light of this glorious Gospel does not penetrate every intellect, and the blessedness of this rich redemption is not permitted to rejoice every heart.

Whence then springs this miserable skepticism that every now and then lifts its head in society, and spits its serpent venom upon the cross of Christ? The word of God has held on its way century after century, enlarging its dominions, enhancing the demonstrations of its divine original, marking its progress by the growth of a better civilization than the world had ever before seen, scattering along its path the richest temporal benedictions, releasing the human mind from the fetters of superstition, and allying to itself the whole domain of science in the heavens above and the earth beneath. Nay, more; this book, wherever *it alone* has been suffered to be the standard of faith, wherever delivered from the superstitions of a baptized paganism and the affected refinements of unbelieving critics, it has been suffered to utter its own sentiments in the simple style in which God dictated them, has demonstrated its power to remove the burdens which oppress the outward life of society, and its still higher power to lift from the heart the fearful oppressions that no earthly arm can reach and the disease that no earthly medicine can cure. Whence, then, amidst all this accumulated light respecting the power and the glory of these holy Scriptures, springs infidelity? Why, defeated in one form, routed in one direction, does it return in another? Why, when all its old positions have been taken from it; when multitudes, who once united with it, have been won over to Christianity, does it still come out of its holes and dens, and caverns, to harass where it cannot conquer, and undermine where it cannot directly overthrow?

The answer is found, first, in the depravity of man and the celestial purity of the Gospel; and, second, in the influences which are at work to destroy the world—in the power and life of that bad spirit who, with his angels, ever works in the hearts of the children of diso-

bedience. The spirit of a pagan Celsus, a Julian, and a Voltaire lives still and battles still in behalf of the god of this world, with all its ancient virulence and cunning. Satan is not yet bound. He wanders over the earth ever seeking to blind the minds of men to the light of the glorious Gospel. To him and to his influence does the apostle refer in the text. He speaks of it as a solemn and a fearful fact; he speaks of those who, under the invisible influence of this adversary, resist the grace of the Gospel, as lost—lost to hope, to religion, to heaven, and to God. It is in no sneering, trifling manner, but with all the earnestness created by a sense of the distressing nature of the thing itself he declares, that if his Gospel be hid, it is hid to them who are lost; in whom the god of this world hath blinded the minds of them which believe not. And it is as irrational as it is puerile, for any of us, ignorant as we are of the processes and modes of action of the ten thousand natural objects about us; ignorant as we are of the nature even of animal and vegetable life; ignorant as we are of the make and form of spirits, to assume a philosophic pride, a universal intuition, and rule the devil out of the world by an affirmation. It is not witticisms, nor sneers, nor arguments drawn from our ignorance, that can expel him from the human heart, or make it any the less a sad and fearful fact that he blinds the minds of many to the light of the glorious Gospel of Jesus Christ. Satan would gladly see himself dead and buried in human imaginations. He suffers no pain from the philosophy of sciolists and the thrusts of profane wits against his existence and his power. He would rather come clothed as an angel of light, and cloak all his foul and murderous designs under the plea of emancipating the minds of men from the bondage of superstition and the dominion of a sour evangelism. He cher-

as his chosen advocates and most efficient partisans, very men who argue most stoutly against his existence. nd he does this most consistently; for just in proportion men cease to believe in his existence, will they cease to e against his influence; and just as they deny the l facts revealed in Scripture respecting him and his er, will they be prepared to deny every other fact and rine that may not suit their theories or their fancies. s is the crooked path of unbelief, that, ere he is aware, is the traveler in the morass of a hopeless skepticism; we say, that if you are not prepared to believe in the tence of evil spirits, you are not prepared to believe Bible; and the evidence is furnished, according to our postle, that you yourself are under the power of the very nence you deny to exist.

Now, while all this is true, while it is a fearful and a emn fact that the adversary goeth about like a roaring n, seeking whom he may devour, and blinding the minds of men, lest they should believe and be saved; yet it is nowhere asserted that his influence is irresistible; that it is at all in the nature of a charm; that it is not in full harmony with all the laws of mind, and that under it the infidel does not act perfectly voluntarily. Mind moves mind according to the laws originally given of God to control its movements. Matter moves matter according to its own laws. So spirit moves spirit according to spiritual laws which are in harmony with its nature. Resist the devil and he will flee from you, is the announcement of that law of voluntariness, according to which alone the influence of evil spirits can become paramount in the soul. If you *choose* to put yourself under his power, you do it at your own peril. If you suffer him to prevail with his arts and appliances until he blinds you to the beauty, the richness, and life of the

Gospel of Jesus, then on your own head alone will fall the weight of condemnation for having rejected the Son of God.

And here comes in the most important question in this discussion; what are the means which this arch-deceiver desires you should employ, as a preparation for resisting the claims of the Bible? What is the course of conduct which harmonizes with all his efforts to induce unbelief in the full inspiration of the Scriptures? What are the appliances in connection with which his influence is exerted? Now these, whatever they may be, are to us the visible causes of infidelity. He who strikes at these and resists these, under the impression of their potency as causes of unbelief, strikes at the person and resists the influence of the adversary himself. It is no superstitious power we assert of him; it is something that associates itself with the known laws of mind and thus seeks to move the soul. It is thus the power of evil spirits becomes connected with all the visible and direct forces of iniquity; and although some men have argued from this fact against their existence, yet they might, with equally correct logic, reason God, and the Holy Ghost, and even man himself out of existence. For it is the purpose of the Creator and Preserver to use instruments, and of the Holy Spirit to work by means; man himself, in every machine he constructs, acts on the same principle adopted by the spirits of darkness in their assaults upon the faith of the Gospel. What then are these *visible* causes of infidelity? How are unbelievers made? What are these outward courses which Satan chooses men should pursue and in which he seeks to have them walk? In speaking to you of modern infidelity it is of vast importance, in the outset, that you have a clear perception of these visible influences which create it and

s character. We have recognized the great which is ever operative at all times; let us look at irect means and obvious causes which are, more or associated in different minds with the growth and rity of a skeptical spirit.

the opening of this discussion you will permit me mark, that the human mind, in one sense, is not *rally* unbelieving. The intellect of man was con- ted for light and not for darkness; to appreciate ence and assent to it; to entertain the knowledge of and not wander in ignorance of him. All the laws nind are in harmony with its development in the ption and belief of the truth. With children there rom the start, an implicit reliance on human testi- ny — a full surrendering of the mind to the evidences ruth that come before them. No child doubts until has been taught it by the deceptions of others, or essed to it by the suggestions of an evil heart. Credulity so marks the blessed period of childhood, that then even fancies the most grotesque and irrational often assume the form of most exciting realities. But as he advances in life; as he comes to understand the falsehood of man; as his reason develops and unvails the baselessness of former imaginations, doubt grows up in his mind, and he learns to distrust appearances and refuse an implicit credence to the testimony of his fellow-men. To believe does not cease to be the original, natural law of his mind; but its operation in a healthy soul, now becomes more guarded; the necessity of discrimination, and the vigorous putting forth of all the faculties in the search after truth is pressed upon him. The counterfeits do not destroy, but infer the existence of the true. The effort to detect the base sharpens all the powers to the perception of that which is of lasting worth. Now the

more readily a man is able to attain the truth; the more easily he perceives and the more heartily he embraces it, does he rise to the true condition of an intelligent spirit—ascend above the disturbing influences of time, and act in harmony with the laws of his original nature. We are not therefore to seek for the proclivity to unbelief, which is often witnessed, or for the cause of infidelity in any want of capacity or fitness of the intellect to believe the record God has given of himself; nor in any natural law which obliges men to be skeptical. The mind is formed to grasp the truth that lies within the range of its vision, and unless turned aside by causes apart from the action of pure reason, it will infallibly have faith.

But while all this is true, it is equally true, and equally vital to the question before us, that the mind is susceptible of being affected, and its convictions changed, by various causes wholly independent of the truth and evidence. Man is not *mind* alone; he has affections, habits, and prejudices. And these, with their mental associations, are so linked together, that they may affect most seriously the general conclusions of the understanding. No man of the least observation, or the least knowledge of himself or his fellow-men; no man, who has engaged in secular business or attended courts of law, will for a moment doubt that there are various causes which, in point of fact, do help on the intellectual convictions, mould our opinions, bias our judgment, and color our perceptions independently of the simple action of the understanding in view of the object before it. Now this is a point of vast importance—a point on which hinges a man's responsibility for his belief—a point where the will comes in to affect the question of what shall a man believe. Truth is always the same; and the

of the mind itself, when separated from all dis-
g causes and operating as pure intellect, would
rs be in substance the same. So that in every case,
the same presentation of truth the same conclusions
sence would be attained. But as men are not pure
ect; as the soul is animated by other forces that are
se communion with the mind and spread over it
influence, so it comes to pass that the convictions
ie intellect are often distorted from the truth and
enthrones itself on its seat.

w were we in search of merely a generic cause
ıfidelity, not peculiar to our age, or any one indi-
l, or any outward agency, we should, of course,
ıtion that depravity, which from the fall has flowed
rn from sire to son, from tribe to tribe, from continent
ontinent; that hereditary corruption against which it
olly to theorize, when the roar and smoke and blood of
a million battle-fields ring in our ears and rise before our vision; when the unbroken degeneracy of all nations, unvisited by the renovating influence of pure religion, the horrid and polluting superstitions which have overspread the earth and shut out the knowledge of the living and true God, are facts to which all history testifies, and which all the explorations of the present and the past, into the state of man on this globe, fully affirm. But while it is true that this generic cause is universal and gives force and success to the subordinate causes, yet it is not of it I wish now to speak. We must come down to those specific causes which prevail, some with one mind and others with another, to blind them to the light of the glorious Gospel of Jesus Christ.

Among the *first* of these, you are *to notice the indulgence of criminal passions, especially in the practice of secret or open immoralities.* There is, in the holy

Scriptures so complete an opposition to all that is vile and polluting; there is so entire an exclusion of the outrageous transgressor from the love and favor of God in heaven, that no sooner does a man launch forth upon the sea of criminal self-indulgence, than he feels that if the Bible is true, he is in a miserable condition—a condition from which he can only escape by the denial of his dearest lusts and the quenching of that unholy fire which he has kindled in his soul. Then often does conscience become seared into insensibility; and the desire that God's word should not be true leads to efforts to believe that it is not true. Under this debasing influence of criminal indulgence, he prays: "Oh! that there were no Bible and no God! Oh! that I might go to the grave and sleep an eternal sleep!" And thus he forces his intellect into a position from which, in some cases, its convictions, in the absence of a healthy and sensitive conscience, have been formed against the awful revelation that curtains the dying-bed of such souls with the horrors of a judgment for which it is unprepared, and a fearful looking for of vengeance that will consume the adversary. Amid his cups, his debaucheries, and his secret dishonesties, he has learned to sing the infidel's hosannas, praise the freedom of liberal religionists, and curse the name of Jesus of Nazareth. For there is no more sympathy in the heart of such a man with the mighty and glorious burden of these living oracles, than there is between a brute wallowing in the mire and an angel worshiping before the Infinite. And if he actually fails to become a downright unbeliever, it is not because the whole influence of his life is not made to bear in that direction, but because there are some deeper and mightier forces early established within him, which serve to counteract the

of these debasing criminalities. A wicked life grand agent of the adversary to blind the soul.
d. Corrupt associates are among the most efficient isters of Satan, in diffusing the leaven of infidelity. ere is a power of influence, which is given to every in greater or less degree, by which he is enabled to ess himself, his views and his feelings upon his w-men. But this influence, which is entirely inde- ent of character and is native to us all, is often ly enhanced when it proceeds from those whose ety we love, whose favor we court, whose ridicule dread; when it comes from those, our superiors or als in age and station, to whom common pursuits and mmon pleasures bind us, and special sympathy attaches '. Even those whose principles are well settled, who are chored fast to the rock of truth, will often find the so- ty of such minds, steeled as they are against the truth as is in Jesus, and fortified against the evidence which establishes Christianity, and ever ready to pour their ridicule on the semblance of true piety, a mighty influence to test the strength of their principles, and diminish their bravery and decision in the advocacy of them. But when the young and thoughtless are brought under this plastic power; when those whose opinions are unformed, or, if formed, are not at all established by any thorough process of investigation, are subjected to the combined ordeal of this popular tribunal; when those who are not much disposed to resist, or if they are so disposed soon find themselves without the accouterments for such a conflict, and unable to stand the shock of infidel arguments or the more seductive force of sympathy and scorn, then is it that these corrupt associations reveal their damning influence, and ere he is aware, the hapless victim

is borne a passive slave afar from the hope and the light and glory of the Gospel of Jesus.

> "As a tall ship tossed in troublous seas,
> Whom raging windes, threatening to make the pray
> Of the rough rocks, doe diversely disease,
> Meets two contrarie billowes by the way,
> That her on either side doe sore assay,
> And boast to swallow her in greedy grave."
>
> FAERIE QUEEN.

It is a fearful influence which we all possess, in some degree, of stamping our own image on some soul specially susceptible of impressions from us; of sending forward that influence, transmitted through one and another down the long ages of the future, till having done its vast work of evil and of good, it receives a final resurrection and meets us at the Bar of God. And often, there are persons of infidel opinions, whose manners are courteous, whose presence is impressive, whose power of winning the unwary and attaching the thoughtless to themselves is very great; who during a brief life will breathe the poison of their opinions into many an ingenuous mind and alienate from the living oracles many a youth who, but for them, might have ascended to immortal life. Thus, infidelity is propagated by sympathy and association, by ridicule and sophistry carried home to the heart by the living voice. And there is many an infidel who will have, hereafter to meet, not only his own stupid and wicked rejection of the Gospel, but the accusations of those who, through his example and his instructions, have been led to trample upon the ordinances of religion, and deny the revelation of Jehovah.

3d. Infidel literature furnishes one of the fullest fountains for the spread of infidelity. Infidel books — books written expressly to overturn the authority of Scriptures — books without a mask, bearing the horrid image of unbelief on their title-pages, are comparatively rare.

re as they are, they are accessible to all who seek hem, and to multitudes who do not seek for them, y are often offered. Societies have existed in times , in several of the principles cities of this Union, and his city there is one at this time, whose object has , and is in part, to print and circulate such works as designed to overturn the inspiration of the Scriptures banish Christian institutions from the world. But as these may be in their place and sphere, they are at all to be dreaded in comparison with a different of instrumentalities which the great adversary wields nullify the saving power of the Gospel. It is not the foe we most dread: it is not him who challenges you he combat; who defies the armies of the living God; comes forth with the maniacal frenzy of Shelley, as, rising in the fiery chariot of his eloquence, he shakes spear against the Almighty and dares the dread thunderbolts of the Christian's God; who stands up like Paine with truculent visage and blasphemes the incarnate Son, that the Church has most reason to fear. There is a madness in their very look, and a visible imprint of the arch fiend upon their every page, which shock the uncorrupted soul and bid it beware of the fiery deep into which such leaders would plunge it. But it is the cowardly assassin, the dark minded traitor who steals into your confidence that he may the more effectually destroy you; who enters your camp that he may prostrate all your defenses and leave you a prey to the violence of your worst enemy. There was an age when infidelity had an appearance of manliness about it; when it lifted its frightful head and dared without a screen to hiss against the living oracles. But since the mighty battle on the evidences; since routed, stripped, despoiled, it was compelled to flee, it has grown wary, and with a coward heart, toils to under-

mine what it does not hope openly fairly to overcome. Its tactics are greatly changed. It praises the Bible and refuses to obey it. It calls it God's word and interprets it to suit its own lusts. It believes in its inspiration, but suggests that it is not all inspired alike. It receives some books and rejects others. It contends that this book is God-breathed, and confesses that Homer, Bacon, Milton, and all the great souls partook of the same inspiration. It no longer levels the Bible down, but lifts other books up. Intent upon an equality between it and the writings of others, it constructs a huge philological apparatus; twists genealogies, times and terms; ransacks history for plausible conjectures which it may pass off for facts; with the most astonishing ingenuity so racks, distorts and unspiritualizes the simple text that it would be impossible for the original authors to discern their own progeny. Instead of denouncing the Bible it just draws its life from it under the pretext of understanding and conforming it to reason. It subsidizes all the facts of science which it can mould for its purpose, and all the conjectures of history which it can invest with an air of plausibility, to convict prophets and apostles of being mistaken. It eulogizes the memory of the inspired writers, and mutilates their works. It whitewashes their sepulchers and covers their ashes with the rottenness of unholy speculations. It praises the Redeemer and turns his history into a legend, a fable, and a myth. It glorifies the Apostles, and murders their compositions. It embalms the *name* of the Bible in sacredness, and treads the sacred *text* in the mire of their own impure criticism. To the aid of this host of nominal friends and real foes, marches up an army numerous as the frogs of Egypt, and as healthful.

Much of our popular literature is thoroughly infidel.

it professes all respect for revelation and Christi-
; it misrepresents vital piety, and scorns the doc-
s of prophets and apostles. It laughs at the failure
oodness and glorifies honor, pride, style, rank,
nge and sensuality. It is saturated with the spirit
e infidel, while it holds up its hands in holy horror
e name. It will not denounce the Bible; but evan-
al piety, the directest and purest fruit of its teach-
, it counts an excess of superstition. Our youth are
ed to unbelief through newspapers, reviews, tra-
, romances and essays. They are prepared to regard
l religion as a fanaticism by the plausible imagina-
ns of pretended thinkers, and the everlasting self-
rification of writers whose chief merit lies in the
ginality with which they have reproduced long ex-
led theories, and the success with which they have
led the sepulchers of defunct errors. There is an as-
mption and air of profundity which characterize most of this class of masked infidels, while they retail the stolid fancies stolen from Paganism and baptized with the name of religion. Few of the more popular writers have suffered the Bible to hold its proper place in their works, or have thought it unnecessary to cater to human depravity to secure the widest circle of admirers. Thus is there an atmosphere created and breathed by multitudes adverse to the growth of a deep and strong faith in the living word of God; and thus does an infidel literature serve as one of Satan's most efficient ministers in blinding the minds of men to the Gospel of Jesus.

4. The pride of opinion and science is now, as it ever has been, a preparatory cause of infidelity. There is often a subtile pride of the heart, which manifests itself in no way so decidedly as in the assumption of infallibility in argument and correctness of opinion. There is a

pride of science, which disdains to receive what it cannot master, and is offended with simple truths that offer nothing toward self-aggrandizement. And when a person of this spirit comes to the Bible, he lays hold of a book which, of all others, humbles the pride of science and obliges him, who would be blessed by it, to prostrate himself in submission as a mere learner at the foot of the cross. It tolerates no impudent, proud, self-confident manufacturer of syllogisms. It asks no favors of any human intellect; but pours contempt on all the powers and knowledge of the grandest human mind. It comes fresh from the throne of God with its annunciations of truths that human reason could not discover, or discovering, could not have so fully compassed. It speaks with divine authority on themes, as far beyond the reach of unaided reason, as the myriad stars which the telescope reveals, are beyond the keenest vision of any unassisted eye. It calls the creature to listen reverently to his Creator, and on his peril, reject the wondrous announcement. Now when a man of pride, in his own reason, comes to this holy book, he is utterly unprepared to believe and receive it aright. He comes to it as a judge when he ought to be a scholar; he comes to surpervise what rises infinitely above his puny powers. And is it wonderful, that such a one, while he may profess to receive the Scriptures, should yet refuse credence to all its declarations; should take it upon himself, while he may even admit a kind of inspiration, to reject this or that doctrine as unreasonable; to deny the canonicity of whatever book most stands in the way of his theories; to cast out of it the very system of redemption itself, as incomprehensible, and reduce the living word of God to a level with the Memorabilia of Socrates and the Theogony of Hesiod? Yes! it is the wicked pride of opinion which,

ot deny the historic evidences of inspira-
cannot gainsay the internal evidences, yet
ter all this is admitted, to pronounce upon the
of truths declared; which builds its own hypo-
on some assumed interpretation and thus rejects
r will not harmonize with it. And thus when
ter upon the perusal of the Bible, not to receive
ut to give it; not to sit at Christ's feet as learn-
t to magnify their own understanding, at length
to disbelieve the revelation as God gave it, and
for themselves a revelation such as God never gave.
Another source of infidelity, and means of promot-
it, is the want of a thorough and truly religious
ation of the children and youth of even nominal
vers. It is a lamentable fact that multitudes act on
nfidel maxim, in the training of their children, that
hey cannot understand all about Christianity in
dhood, they will teach them nothing but its general moralities and a few practical truths: an idea of education this, which is the mother of great evils. The mind, from infancy, is a constant receiver of ideas and impressions It is an engine, always in motion, of extraordinary sensitiveness, of vigorous imagination, and strong memory. And although reason may be weak, yet the other powers of the soul are exceedingly active in receiving and creating impressions. If a youth does not learn and is not taught Christian theology, it will be taught the infidel's theology; if it imbibes not Christian truth, it will the errors that swarm wherever there are wicked men and godless books to propagate them. And so it is an absolute necessity to begin, with the first dawn of reason, to instruct the child in the truths of religion. Not only is *this* essential — not only is it of vital importance to take the first step, but there is to be a progress

in the mode of inculcating truths, an advance into the domain of reason in proportion as the mind grows vigorous. When childhood passes into youth — when youth ripens toward manhood, then is the time to justify the doctrines you have already impressed on the memory. The insane outcry against the doctrines of the Bible and the urgent plea for practical truth have resulted in making multitudes as ignorant of the Scriptures, as utterly unable to comprehend the system of truth they unfold and to defend the inspiration of that book at thirty as at ten years of age. A young man grows up in the hereditary belief of the Scriptures. He has never yet experienced their power and cannot understand, in its fullness, the force of the internal evidence. He has never been taught the grounds on which the Scriptures rest their claims to inspiration. He has taken all this on the faith of his father. But there comes a time when such faith will not stand him instead of his own matured convictions. There comes a time when he meets men, who treat the Bible as they treat any other book; who deny its plenary inspiration and aim to cast it down from its high position as God's holy word. And now he has to grapple with those, who have been long putting on the armor and exercising the weapons of infidelity; who have at command the common arguments against the truth of revelation; who have learned the most successful mode of attacking the faith of the young and the inexperienced. Is it any wonder if, in the wrestle with such persons, the novice is overthrown; if, after a time, his reverence for the Bible declines, and he ceases to regard it as containing the full and infallible testimony of Jehovah respecting the only way of salvation? Is it wonderful that, defeated and unable to maintain his ground, while earthly indulgences plead with him and

inful pleasure allures him, he should at length way his Bible and give himself up to the dense rrible darkness of unbelief? If you would edu- n to be defenders of the Bible, they must be its evidences; they must learn not to be fright- at a whole volley of objections; they must be made pple with the difficulties and master the arguments oth sides this all important subject. You send a man out into the world, at the very time when he to be established in the belief of the word, and iar with the evidences of its inspiration, to meet med and undefended any vile seducer, who, per- nce, may deem him worthy prey. Let the young be ated in the doctrines of this book as well as in its epts; let them study its evidences as their own intel- expand; let them know the real foundations on ich the Christian faith rests, and thousands of them, o would otherwise make shipwreck of their souls, will become the staunchest and the boldest advocates of the truth, and their arguments shall hold back the enemy and win over the lost. Let every parent go through a thorough course of reading on the evidences of Christianity with his children; or at least, let him see that they are taught the reason of the hope that dwells in him; the firmness and massiveness of that rock on which the Church of Christ is built; the utterly impregnable character of the fortifications, which age after age has reared higher on every side. Few Christians are aware of the triumphs of mind in this department; of the immense labors of Christian intellects in accumulating and digesting the vast masses of evidence that sustain the living oracles. Each generation has added something to these ramparts. As the attacks of infidels are directed to one point and then to another; as

each age has its own style of infidelity and its own phase of unbelief, so it becomes Christian men to strengthen the fortifications wherever they may be assailed, till at length there shall be built around this glorious Gospel a defense so vast, so lofty, so massive, so wonderfully constructed by the learning and the wisdom of ages, that infidelity shall despair of success, and realizing the impregnable character of God's truth and the feebleness of its own weapons, shall stand afar off and rave in vain. Rarely ever does a thorough student of these evidences become an unbeliever. It is most generally true, that with a neglected education, he is suddenly called to meet the most formidable difficulties which unbelief has created; objections, that ought to have long before been removed, now magnify themselves before him; and in ignorance of the means of satisfactorily answering them, his faith in God's word is shaken and doubts are thrown over the truth that alone is able to make him wise unto salvation. We should all be surprised, were an examination to be made into the literature of even intelligent families, to see how few defenses of Christianity are to be found in their libraries; we should be surprised to find how completely Christian fathers have passed over this part of the education of their children, or supposed it was enough to bring them under the general influences of the house of God and the minister of the Gospel. It may be true that, in respect to general science, this age is in advance of the past ; but we fear it is sadly behind some of the more favored eras of biblical inquiry in the private and thorough instruction of the young in those arguments which set forth the divine original of our holy religion, and constitute its all-sufficient defense against the attacks of its enemies.

6. The neglect of the Bible itself, and the refusal to

study it in a proper spirit, is one of the most fruitful sources of unbelief. It is perfectly astonishing how often the very book, whose inspiration is in dispute, is the last thing directly consulted; how often men will read what is uttered against it, while they eschew the volume itself, and refuse to listen to its own most powerful defense; how often young men will peruse, with absorbing eagerness, the works of skeptics, adapted to bring into discredit the word of God, while they will never think of consulting so common a work as "Horne's Introduction," never dream that it is due to the great Author of the Revelation to suffer him to speak to them in his voice, through his own chosen medium, and in his own most convincing manner. Of all books, the Bible is best adapted to defend itself against external assaults, and carry home to the conscience and reason of the reader the sure conviction, 'This is the inspiration of the Almighty.' If the man of doubts will but come to it with a docile spirit; if he will reverently ask, "Is this the light which Jehovah has kindled for my guidance?" if conscious of his own liability to err, he will seek for assistance from above by prayer, then most surely will he find the attestation of divinity visibly impressed upon this holy book; he will hear it speak as man, uninspired, never spoke; he will know of a surety that these are indeed the living oracles. Let him take it into his closet, and reverently hear what God has to say; let him see the perfectness, the fullness, the majesty of law, and, side by side, the richness of mercy; let him listen to the melody of David's songs and the lofty utterances of Isaiah; let him visit Horeb, and ask, who gave to Moses that moral law; let him descend to Calvary and hear the dying cry of Innocence, atoning for guilt; let him follow prophet and apostle down through prophesy and epistle; let him stand amid the ruins of

Nineveh and Babylon; let him gaze upon the rock of Tyre with the fishers' nets outspread thereon; let him enter desolate Edom, and behold the silent city of the dwellers in the rocks; let him go down to Egypt and witness its baseness; let him see Jerusalem upturned from its foundations, and hear the scream of the Roman eagle over its blood and flame; let him follow outcast Israel into the lands of his captivity, and witness his tears and anguish amidst the furnace of Gentile persecution, as he is ever preserved distinct, the special object of popular vengeance, followed everywhere by that awful malediction he invoked, when he cried, "His blood be on us and on our children;" let him trace the rapid march of Christian truth till, casting down the idols of paganism, its banner waved over all the civilized world; and as he thus sees prophesy and fulfillment, the history in prophesy ages ago, and the prophesy in history fulfilled and fulfilling before his eyes, and remembers that God alone knoweth the end from the beginning, then he will find that there has sprung up around him a fortress of argument, which will be to him as Mount Zion, the city of the great King. But let him neglect the Bible, or read it only to fasten upon what may seem to him defects and inaccuracies; let him bring to it a partial heart, and a purpose to discover something that will substantiate his doubts, and confirm his skepticism, and such is the nature of the book, and such the nature of mind, that it will be strange if he does not find the very thing he desires; it will be strange if, in the progress of such an inquiry, he do not create the very materials of doubt, and turn the light that is within him into darkness. Paine boasted of having gone through the Bible, as the woodman passes through the forests, with ax in hand, to hew down the tree of superstition wherever he could find it. Had he tried the

ient on a broader scale; had he not only thus ied through the word of God, but through the world ure and providence, he would have been able to es as tall on which the strength of his ax could been tried; and instead of escaping from superstiwhen he cast down the Bible, he would have been d to have cast down the work of God in creation providence, and fled to dark and bald Atheism for

Such study of the Scripture is a mockery of hat, of itself, inflicts a serious wound upon the . But let the young man approach the Bible and idences, impressed with his own ignorance and lia- to err, and with an impartial mind study the book , and listen calmly to its voice, his doubts will vanand his feet find sure foot-hold on the rock of truth. eceived, a few years ago, from the lips of an aged yman, now gone to his rest, the following illustration the effect produced upon a candid mind, intent upon reading the Bible in order to discover the truth in respect to its inspiration. He was journeying more than a quarter century ago through western New York, preaching occasionally as he had opportunity. Arriving at what was then a village, but has since become a large and populous town, he was invited to remain with a member of the bar, whose wife was an old acquaintance. This lady and her mother's family he had long known as skeptics. He preached on the Sabbath, and on Monday the lawyer took him to ride and visit several interesting localities in the neighborhood. The clergyman, true to his trust, commenced a conversation on personal religion. To his surprise, he found his companion not only ready but eager to listen, even inquiring with anxiety, what shall I do to be saved. Inquiring how it came to pass that his mind had become so deeply interested in religion, the

lawyer answered that until a few weeks before he had been an infidel — that doubts of his own state had troubled him, and to satisfy his mind he had been led to obtain a Bible and read it in secret. He commenced with Genesis and had not proceeded far, before the truth flashed upon him, "this is from God." From that time he had been earnestly seeking forgiveness for his sins and endeavoring to live a different life. The clergyman ascertained on inquiry, that he had never mentioned the subject to his wife, as aware of her infidelity, he felt afraid it would introduce discord into the family. Alone in his office, with no eye but that of his maker upon him, he had read his word and become convinced of its truth. Joyfully then did this minister of Christ preach to him the faith which saves the soul.

In the afternoon, he took occasion, in the absence of the husband, to converse on the same subject with the wife. Judge of his surprise and delight to find that she too was now a believer; that impelled by feelings she could not understand, she had secretly obtained a Bible and read for herself until her doubts vanished, and she now was earnestly inquiring what she should do to be saved. She too had concealed her Bible and her state of mind from her husband, lest with his known opposition to religion, it should be a source of pain and trouble in the household. Here then were two beings, husband and wife, a short time previous infidels—both convinced of their error and their sin by the secret perusal of the Bible — each ignorant of the others feelings and afraid to speak on the subject that most interested their hearts. Early in the evening, when they were both together and as yet neither knew of the conversation of the other with the clergyman, this man of God took occasion to open to them the real state of their hearts. Husband and wife

for the first time learned their mutual feelings, and then bowing before a throne of Grace, with many tears they gave themselves to the Lord. It was a scene among the most affecting ever witnessed on earth, and one which in its results proved of wide spread influence in the building up of the Church of God. That lawyer became a man as eminent for piety as he was already for legal ability, and long served the Church as a devoted elder. That wife became a mother in Israel to whom many looked for guidance. On a little chair beside his mother, sat, during that affecting interview, a young son. That boy became an eminent servant of Christ, a distinguished minister of the Gospel, whose praise is in all the churches, who now is translated to his rest. Such were the results of a candid study of God's word. Go then, young men, and do likewise. Make this book the man of your counsel, the guide of your feet amid the perilous excitements which throng about you in this city, and the crowd of godless unbelievers, who here seek to debauch your principles, destroy your faith and set you adrift on the boisterous sea of life without compass, chart or pilot. Study the Scriptures.

I have thus given you an outline of some of the more common and obvious causes of infidelity. There are other aspects of this subject, to which, hereafter, I may call your attention. Enough has been said to put you on your guard, against the devices of the great adversary. Enough, if you will but give heed, to lead you to cherish the word of God, as your only anchor in life. It is a deeply solemn fact, not only that such causes exist, but that many in consequence of them, are blinded to the Gospel of Jesus. It is an awful fact stated in our text, that the lost — the lost to hope, to religion and to God — are just such as through these various means, have been blinded

by the Prince of darkness. How sad the state of a soul that has no Bible, no direct revelation, no open pathway of mercy along which flows the love and compassion of the infinite Jehovah. For him, all nature, life, time and eternity are an inexplicable enigma. For him the warm beams of the sun of righteousness shine not. Whether he dwell in the cold ice-palace of the refined infidel theorist, or wallow in the sensual slough of the vulgar unbeliever, his future is dark, waste, cheerless; over which no ray of light from the throne of mercy is ever cast. Sad! awful condition! Blind and lost! Unbelief has in it no element of peace; it begets no love; it creates no hope; it furnishes no high and noble motives of action; it lifts before the soul no grand and elevating objects; it imparts no strength to grapple with life's stern troubles; it gilds no dark cloud of sorrow; it brings no comfort in affliction; it furnishes no effective discipline for the unruly passions; it rears no barriers against the evil assaults of the malicious; it opens no vista into immortality; it prepares no soul for the holiness and joy of Heaven; it provides it with no Mediator at the bar of God; it spreads night, frost and death over all the fast approaching eternity. Will you consent to live in such a condition? Will you not open the shutters and let in the glorious light that streams from this book? Have any of you yielded to these seductive influences, and suffered the adversary to blind your mind to the truth as it is in Jesus?

John Newton relates the following dream which he had shortly after sailing from Venice. A person gave him a ring, while he was walking on deck, assuring him that while he preserved it, he should be happy and successful; if he parted with it, he must expect nothing but trouble and misery. Shortly, a second person appeared who expressed surprise that he should expect such effects from the

possession of a ring and urged him to throw it away. Shocked at first, he at length yielded and dropped it into the water. Instantly a terrible fire burst out of the Alps at some distance. He saw too late his folly. His tempter with an air of insult informed him that all the mercy of God for him was confined in that ring which he had thrown away, and now he must go with him to those burning mountains. But while trembling in agony and fearing to be driven away, the giver of the ring again appears, blames his rashness, and on condition that he should be wiser next time, descends into the water and recovers it. He refuses, however, to return it to him directly, but resolves to keep it until the time to use it came, when it would again be presented to him who had proved so faithless to his trust.

If any of you, my hearers, through the seductions of the arch-deceiver and his minions, have dropped the ring of faith; have let go the word of God; have yielded to his reasonings who at first declared "thou shalt not die," then let me pray you, awaking to the awful condition in which you have placed yourselves, go at once to Jesus, and seek the recovery of that peace and faith without which time and eternity will ever present to you only the burning mountains of the divine wrath. For you there is yet hope, mercy, peace, strength and immortality; now you are a blind slave, doing a slave's work, with a slave's prospects! Open your heart to the love of Christ and the belief of the truth, and you shall daily rejoice in the freedom of the sons of God.

He is the freeman whom the truth makes free,
And all are slaves beside. There's not a chain,
That hellish foes, confederate for his harm,
Can bind around him, but he casts it off,
With as much ease as Sampson his green withes.
He looks abroad into the varied field

Of Nature, and though poor, perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys his;
And the resplendent rivers. His to enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling, say, "My Father made them all!"
* * * * * *
So reads he Nature, whom the lamp of truth
Illuminates. Thy lamp, mysterious Word,
Which whoso sees no longer wanders lost,
With intellects bemaz'd in endless doubt,
But runs the road of wisdom.—TASK, b. 5.

Trifle not with thy intellect, and suffer no man to trifle with thee on matters that concern thy immortal nature, thy God and his word. Remember that if you reject the Bible, in the face of all the evidences that God has given to authenticate its inspiration, the time will come when, instead of ministering peace, it will bring you torment; when you will mourn the day when you rejected God's truth, and turned a deaf ear to his voice of love and mercy. In the hour of death, when time and all its scenes are passing from you, then you will need the hopes, the peace, the light which only God's word, believed and obeyed, can impart to the soul.

THE CHRISTIAN LAWYER.*

MATTHEW xxii, 35–40.—Then one of them which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

THIS law is just as truly the foundation of all just law now as it was then. It underlies all positive, municipal laws, and gives them authority over conscience; since the very fountain of authority is in the will of the Infinite, and only he who made the conscience can be its lord. Legal writers, indeed, make a difference between the law that forbids things in themselves sinful, and the law that regulates matters in themselves indifferent; between the crimes which strike directly at the second table of the moral law, and the offenses which respect the conventional arrangements of society. But in respect to authority over the conscience, all law must find its ultimate support in the revealed or implied will of God; and municipal law, whatever may be its divisions, is to be regarded therefore as the application in life of the very principles here announced. The Jew had his civil as well as moral law; and it was just as much in respect to

*This discourse was occasioned by the decease of HENRY STARR, Esq., and was delivered before a large number of the members of the Bar.

the one as the other, Jesus uttered the doctrine of the text, on these two commandments, hang *all* the law and the prophets. Even the Greek and the Roman, in their mythology, beautifully figured Themis the goddess of law and right, as the daughter of heaven and earth. They imaged her as issuing from the will and heart of the Supreme, that she might appear to men clothed with the radiance of divine authority; they gave her the earth for her mother, because this world was to be the sphere of her labor, and it was to be her special employment to regulate human society, and preserve the peace, the holiness, and the rights of man. They made Law a divine thing, of incomparable purity, of strict justice, of vast and far-reaching influence over human destiny.

In the early ages men knew but one set of ministers for the unfolding and the executing of the Supreme law. The father was both master and priest; the patriarch who ruled his tribe, officiated in religion; the sovereign who represented in himself the majesty of civil law, assumed the robes of the chief minister at the altar, and led the worship of the people in the temple. When the Tarquins were expelled from Rome, it became a question how they should provide for the regular performance of religious rites; the kingly and the priestly offices were so united in one man, that the absence of the king was an effectual interdict upon the functions of the priest; and it was to repair the damage which the suspension of the priestly office inflicted upon the cause of liberty, and prevent the people from feeling that a king was necessary at all in any of the departments of State, that independent priests were chosen to discharge those ecclesiastical duties which before were attached to the throne.

Among the Jews it was not until the exodus from Egypt that a formal division was made of the two de-

partments of law. That which pertained directly to worship and the heart was given to Aaron as its minister; that which regulated the civil and social state was filled by Moses as its chief; both being equally the servants of God for the unfolding and execution of his divine law. At the coming of Christ, a still broader and more marked line of demarcation between the two was visible. The theocracy in form was to disappear for a time. Christianity was to pass beyond the bounds of a single state directly legislated for by Jehovah, and enter into conflict with sin and corruption and ignorance, under all forms of civil government. Its great business was with the hearts of men as the fountains of influence, into which the salt of heavenly grace must be cast, and with the minds of men into which the light of the knowledge of God in the person of Jesus Christ must be poured. The law of God, in its highest sanctions passed into eternity, and shed the gloom of an impenetrable darkness around the future life; while the guilty subjects, panting for deliverance from their fallen state, in vain attempted to shake off the chains of evil which were around them, or penetrate the mystery that kept watch by the portals of the other world. It was not therefore to reform governments, purify civil legislation, and model States, that the Christian ministry were directly commissioned. It was not as propagandists of any one species of political economy, or any form of State government, or as the ministers of civil law in any respect, that they were set apart, with such solemnity, to their high office. It was to reform the *hearts* of men by the simple preaching of the Gospel, the clear unfolding of the plan of redemption, and the impressive urgency of a life of elevated thought, and holiness, and love. It was to bring home to the conscience and affections of men the sovereignty of God and the amazing demonstra-

tions of his mercy in the sacrifice of his Son ; and so to win them from unbelief and build them up in the love and knowledge of Christian truth, and at length make them meet for the inheritance of the Saints in light. These were the great ends proposed to the Christian ministry. To deal with the minds and hearts of men with direct and prime reference to the character and claims of God as their Sovereign, Christ as their Redeemer, and the Holy Ghost as their Sanctifier, was their grand mission. In order to effect this unique and special work, Jesus separated entirely the church and the state, the ministers of religion and the offices of civil Government. By his emphatic declaration, "my kingdom is not of this world," he declared the necessity of a spiritual organization which should seek for spiritual conquests and busy itself about the purification of the human heart and the preparation of the soul for its life in eternity ; which should make the *inner* life the great field of its operation, and seek to cleanse the source from which flow the corruptions and miseries of time and eternity.

But while the Church is placed by itself and commissioned to perform a special work with man as immortal, and directly accountable to the Divine law-giver for all the feelings and purposes of his soul; while from the present state of mankind it is of vast importance that this work be intrusted to men set apart mainly for this high object, yet in so doing the Almighty God has neither rendered the other department of law useless, nor in any respect prejudiced its operation. So far from abrogating all other laws and constituting the church the sole legislator, he has expressly affirmed the necessity of separate civil governments, and given them the sanction of an unequivocal command: "For there is no power but

of God; the powers that be are ordained of God." "Wherefore ye must needs be subject, not only for wrath, but for *conscience* sake." There are outward and visible relations of man with man; and there are duties which spring out of the constitution of society and respect the peaceful association of individuals in one body politic; there are questions which will arise even in the present condition of this world, that must be settled by some competent authority. From the necessities of our fallen humanity, in which the Divine law has so feeble a hold; from the depth and power of that depravity which at first resists the entrance of true religion into the affections and afterward impedes its progress toward a perfect renovation of the heart; from the vastness of the work to which the ministry is devoted, in seeking to instill a pure Christianity into the souls of men and lead them forth into the spiritual kingdom of Jesus Christ as his obedient subjects; from causes such as these arise along side of the Church, political government and civil law and the visible authority for the regulation of human intercourse, the protection of rights, and the maintenance of that state of order and peace in which the Gospel itself may make the greatest progress in purifying and elevating mankind.

Assuming that the ministers of religion are aiming directly at what constitutes the chief end of life; that it is their mission to seek for men the glory, the honor, and the immortality which belong to the noblest condition of the soul in another world; yet is it most true that the civil law, although its direct aim may be limited to that which is temporary and outward, does greatly assist the Gospel in the attainment of its largest results. For it is not in a lawless condition of society, where the foundations of morality are overturned and there is no arbiter

to decide conflicting claims, and no avenger to vindicate the injured, that the claims of an immortal state and a sovereign God can be most successfully urged upon the heart. It is not amid fraternal discord, the roar of battle, the orgies of dissipation, and the cries of the victims of injustice, that the ministers of Christ can find ready access for the truth to the minds of men. It is not when garments are rolled in blood, and the torch of the incendiary lights the way for the dagger of the assassin, and the boisterous revelry of the licentious drowns the shrieks of prostituted virtue, that the holy law of God can make its most powerful appeal to the heart, and the interests of another world can most deeply engage the attention. The effort to maintain personal rights and resist the meditated, or the feared and anticipated wrong; the state of hostility into which society, under the influence of its depravity, is at once plunged; the necessary agitation and distraction of the mind, amid the uncertainties and the terrors of such a condition, most signally indispose to the contemplation of those things which are purely spiritual and eternal. And, as amid the tramp of legions and the marshaling of armies, even though it be for some distant scene of conflict; as amid the stir and excitement, and the disciplining of parties in view of some national election, religion finds it difficult to be heard, and oftentimes must wait until the calm of peace has returned, or the decision of the questions at issue has restored the orderly movement of society before she can find a listening audience: so, in an increased degree, is this true where society itself is held together by no outward bonds, and law has ceased to control and failed to avenge. But when the outward and visible law, the majestic front of justice, lifts itself before the depraved multitude, and with a voice like the thunderings heard in Apocalyptic vision

s throne, rebukes the violence of human passion; with a two-edged sword it strikes down the outrage- ansgressor, and with its piercing eye, flaming amid rkness in which guilt seeks concealment, it detects editated and half-accomplished deed of crime, then e produced a condition of external peace in which inister of Christ may find readiest access to the n heart. When the agitations and distractions of a s condition of society cease, then the most powerful rd causes, which have prevailed to close the ear to message from another world, are removed, and the el is free to grapple with the innate difficulties h in every heart resist its entrance.

nd herein do I find the union and the harmony of the pel and the civil law. They are the children of the Father, springing from the same comprehensive lect, designed for the same noble end, and associated elevating a fallen and delivering a captive world. They minister aid to each other, the one as the complement of the other, and by the combination of their influence they secure the most effective remedy for the disorder and the depravity of man. For while the law is subordinate as a servitor to the Gospel, the Gospel, imparting divine authority to the law and laboring directly at the hearts of men, becomes, in turn, the strongest support of a free and a firm government. Wherever Christianity, in its purity, most thoroughly pervades society; wherever its renewing grace has entered the heart, and begotten a living faith in its own transforming truths, and stamped upon the whole community most deeply the distinctive characteristics of a truly Christian people; there invariably the State rises most grandly in the simple majesty of law; there just and wholesome statutes reign with the most unbroken supremacy; there all the rights of man

are most fully vindicated, and all the appliances for his outward elevation and temporal prosperity are most freely and most vigorously employed. And so in turn, wherever the law prevails most fully in its strictness and purity; wherever its authority is felt in the suppression of offenses against the peace of society; wherever the magistrate and the lawyer are a terror to evil doers, and a praise to them that do well, there the Gospel has the fairest field for moving upon the hearts of a community; there generally with the greatest success it prosecutes the work of winning the sinner from not merely those crimes of which the civil-law takes cognizance, but those secret iniquities which lie concealed from all eyes but those of the omniscient God.

Thus it is the civil law springs from the original law of God; vary it may in its application and outward form according to the circumstances of the people among whom it rules; but in its first principles it is nothing less than the will of the Creator and identical with the moral law promulgated from Horeb. "For there are in nature certain fountains of justice, whence all civil laws are derived but as streams; and like as waters do take tinctures and tastes from the soils through which they run, so do civil laws vary according to the regions and governments where they are planted, though they proceed from the same fountains."* Rising from the same source, invested with the same authority, subordinate to the same great ends, it is designed of God to co-operate with the Gospel in the elevation of the world. In the heavens above us, sparkling out of its blue depths, there are twin stars so intimately associated and so blended in their shining as to seem, to our unaided visions, but one flaming orb; yet are

*Bacon.—Advancement of Learning.

they distinct from each other, and each moves in its orbit and has a life of its own. So the Gospel and the civil law mingle together their mighty influences for the elevation of man, and combine to pour the radiance of God's regard and the blessedness of his purifying grace into the human soul; so amidst the corruptions that have overspread the world and the clouds of error which have risen from the depravity of the heart, should those two ordinances ever shine together; separate, yet united; distinct in their appliances, yet one in their aims; moving each in its own orbit, yet having those orbits concentric, their movements adjusted to a perfect harmony, and both cooperating to effect the same great ends.

I cannot think meanly of civil law, nor view it as wholly separate in its aims from the Gospel of Christ. I cannot conceive of it, with its principles reaching down into God's law and man's original nature; with its majestic bearing as the upholder of human rights and the peaceful regulator of society, in virtue of which the wild passions of selfishness, lust, and ambition, are held in abeyance; the weak are rescued from the grasp of the strong; the foot of the tyrannous is taken from the neck of the meek; the poor are lifted up to an equality of privilege with the rich; might is enlisted as the Great-heart champion of otherwise defenseless right; while the fierce desires of a depraved and revengeful heart find the stern barrier they cannot overleap without destruction; I cannot conceive of such a noble institution as justly a mere intermeddler in the affairs of men, to be scorned and contemned, to be trodden under foot by the mob, or dishonored by the disorganizing doctrines of those whose highest ambition it is to level the world down to their pitiful stature, their amazing foolishness, and their grovcling animalism. To me it is a glorious temple of justice,

large, lofty, sublime as the cope of heaven above us; within whose walls men find refuge from the hurricane of depraved passion and lawless violence, and where in peacefulness each one may seek to work out the redemption of his own soul. That it hath been abused and dishonored, and its walls made to echo with the voice of injustice; that the sword has been borne in vain for the suppression of wrong-doing, and the magistrate and lawyer have been a terror rather to the good than to the evil, is but a prostitution of a holy and noble thing to base uses — a prostitution similar to that which took place in the temple of religion, when giant superstition broke into the inclosure and stole her instruments to build up the throne of a false, a cruel, and a polluted deity. It is part of the business of Christianity to breathe a just and pure spirit into both people and rulers, into ministers of the Church and the State; it is a part of her duty to pour the light of the true law, as God originally gave it, upon the minds of those charged with a special attention to the business of conducting the operations of civil government; to hold before them God's high ordinance, the majesty of government, and its ends according to the design of the Great Lawgiver; to seek to make them realize their responsibility to the final judge, and draw them to a faithful service in a noble cause; to impress upon them the duty, as the ministers of heaven, co-ordinate with those of religion, to co-operate with them in working out God's great purpose of mercy—the elevation and salvation of men.

In the discharge of this high duty; in view of these great principles which have now been enunciated; in anticipation of the coming of that day, when you, like the lamented servant of the law, whose decease has given occasion to this discussion, shall be called to meet that

authority, which lords it over magistrates and isters, and calls them all to judgment, I wish to apply subject specifically to the members of the Bar and who are in any way connected with the administra- of justice. For deeming so highly of that which profession concerns, it seems to me a matter of vital rtance to the welfare of society, that the members , as the ministers of the law, should both understand ir high responsibilities, the duties which spring out of very principles they are bound to maintain and pro- te, and also live up to those responsibilities in view of age of the world and that Christianity, which sheds light around them.

It is scarcely necessary for me to remark in this place, *at a lawyer should be a man of pure and elevated rality.* The law itself in most, if not all our States, minally demands this qualification of those, who are to be commissioned as its ministers. It demands that those, to whom are to be committed the rights of citizens, the control of the property of clients, the administration of large estates, the business of giving advice which may affect the lives, the liberty, and the property of individuals, and greatly promote or injure the healthful condition of society; that those, who are to act as advocates of the right and defenders of justice, should themselves be without a stain of outward impurity, and thoroughly observant of those great principles out of which the law itself springs. Next to an immoral ministry, both in its inconsistency, its wickedness, and wide-spread influence for evil, is an immoral Bar. Woe to that State where gamblers sit upon the bench and debauchees conduct law suits! where the scoundrel advocate and the polluted judge meet to try a poor wretch who can scarcely surpass them in iniquity, even though he wallowed in the foulest

streams of vice! Are these the men to stand forth as the representatives of the State in that sternest and loftiest of her virtues—her immaculate justice? Are such men fit members of a profession which ought to be the efflorescence and glory of all that is excellent in morality, high-toned in feeling, and pure in conduct? Is the inebriate, the licentious, the profane, or the Sabbath-breaker a man of virtue lofty enough for the outward dress of a profession that stands upon the great principles of God's holy law? Are these the men who are not only to try gamblers, thieves, and murderers, but who are to conserve the pecuniary interests of millions and maintain that outward regard for law and justice, in the absence of which society itself is disorganized and all the most precious interests of the Church and State are exposed to ruin? Shall men, who hesitate not to trample upon the very moralities which the law, they have sworn to support, is designed to maintain, be permitted to act as the guardians of that law? and shall society act over and over again the folly of committing the lamb in all his innocence to the tender care of the wolf? I would there were always in the State such a regard for its own high interests and such a respect for that great Being, the majesty of whose justice it is authorized to represent and from whom it derives all its authority over any man's conscience, as would impel it not only to require of all, who enter the profession of law, a high and indisputable morality, but to exact the same after they have entered it; that would oblige it to hurl from the Bench and over the Bar any man, be his standing for talent and learning what it might, who dared so outrage the decencies of society and the great principles of his profession, as to draggle his ermine or his robes in the mire of immorality, and to do it with all the promptness with which an ecclesiastical

council would be called upon to act by an indignant community were the case one of its own ministers.

Equally unnecessary is it that I should urge upon you the necessity of *the firmest and most undoubted integrity*. You occupy positions where a dishonest man may take great advantage of the ignorance or unskillfulness of others; where the temptations to secret dishonesty, through the imperfection of all human enactments, are constantly, and in great force, about you. You are intrusted with the managements of estates, the conduct of suits, and the decision of causes, in which the opportunities to enrich yourselves, by slight deviations from the path of rectitude, without bringing public dishonor upon your name, are numerous and frequent. And it is a mighty strain upon a man's good principle to resist temptation, when he sees a secret pathway, almost parallel with that of honor and duty, along which he may walk with little fear of detection from an unobservant community; along which he shrewdly suspects, if he does not positively know, others, standing high in society, have already gone; and in which, instead of the slow and legitimate gains of a laborious honesty, he may rapidly lay the foundations of a large fortune. Mightily doth it test our principles to be placed in such positions; and to change the figure, it requires a firm anchorage-ground, a good anchor, and a strong hawser to hold any man in just the right place, when the under-current is so mighty, and there is no upper-current of public opinion, and no wind of the fear of disgrace setting you in a contrary direction. That man is only honest, who is honest in secret; that integrity is no integrity which proceeds not upon principles deep as the law of God and eternal as his throne; that man has no just claim to its possession, who is not guided by it amid temptation as well as in the

absence of temptation; who holds not fast to it when no eye but the eye of God sees him and no power but the power of God can punish him. And if you would possess this high, this immovable integrity, you can find it only in the enthronement over your heart of that great law of love, on which hang all the law and the prophets; you can find a pure, a strong, and invincible integrity only in the hearty adoption of those great principles which underlie your civil law, and in the strength which Jehovah gives the penitent and lowly suppliant.

But passing this point, permit me to notice three things which belong in an especial manner to the sphere of members of the Bar:

1st. As members of a profession designed to promote the peace of society and the maintenance of rights, you are specially bound to repress all unjust litigations and promote the *peaceful* settlement of disputes. I am perfectly aware of the character of the ground on which I stand in this and another remark it is my purpose to make; and I am equally aware that the ground has been made doubtful and delicate, not by its own nature, but by the want of that nice sense of justice, that elevated morality, and that pure Christian feeling which ought eminently to characterize those who are the ministers of the law. There are no persons in the world that occupy a position so favorable for fomenting quarrels, for stirring up litigation, and encouraging those who may have some right on their side to extreme measures; neither are there any who hold a more favorable position for calming the excited passions and removing the unjust prejudices of clients, for preventing ruinous suits, effecting a mutual reconciliation, and so securing to both parties the great ends of justice, without the exacerbation of feeling and pecuniary loss of an open rupture and a public trial.

e cases constantly occurring where the power he right are on the one side, but the inability and position to do the right are on the other; where it s power of an advocate either to ruin the weak immediate pressure or to save him by a just accom- on. There are other cases where there is but a al right on the one side, and the real right is on ner; but where by finesse and cunning the nominal carry it over the real. And there are others still, e there is no right at all; where there is villainy ng his net of technicalities and obsolete statutes .d the unsuspecting and the innocent for the sole pose of plunder; where the heartless wretch has taken aw for a cover to his iniquity and seeks, through the hands of Justice, unjustly to prey upon the hard- d property of another. And the question, in regard il these cases, is, whether the lawyer is placed in his position and clothed with high authority to act in behalf of his fellow-men, merely that he may gather a livelihood or a fortune; or whether he is not a minister of law and justice, bound to promote the right, protect the innocent, and advance the peace of society: whether he is set apart as a public hack, to be ridden for a fee wheresoever the base and the vile may direct him; or whether he is not a sworn advocate of the right and true, whose imperative duty it is to allay strife, frown upon villainy, and keep his hands pure from the oppression of the innocent; whether he is bound to lend himself, as a party and an advocate, to all who claim his services, whatever be the nature of their cause, and so prostitute his mind to the basest uses, make his knowledge of all the imperfections of the law, his tact in the conduct of suits, and his power of eloquence (one of the greatest gifts of heaven), means to defeat the ends of law, overturn right, and exalt dis-

honesty to her seat? I admire the answer of an eminent lawyer of this city who, when applied to to conduct an important ecclesiastical suit, after a long and faithful examination, declared to the party wishing to employ him: "You have no right to this property either in law or equity, and I cannot undertake your cause." There is an obligation which Christianity imposes upon your profession—an obligation which must be met one day in circumstances of awful solemnity—to use the position of power you occupy, to discountenance all unjust and useless litigation—all litigation open to compromise or involving the practical subversion of the rights of individuals and the peace of society.

2d. As the ministers of the law, created for the better securing of justice between man and man, and its reign all through society, you are bound to seek the execution of justice, the punishment of the guilty, and the supremacy of the laws throughout the community. Here, I am aware, comes in all the nice casuistry, which many master-minds have elaborated, respecting the right of every man to a trial, and the necessity of a thorough advocacy on both sides of the question to the fuller elucidation of the right. And on this general and vexed question it is necessary only to say, that the lawyer, of all men, needs to fortify his conscience by a thorough study of God's word, and give delicacy to his moral perceptions by a thorough yielding of his heart to the great principles of Christian truth; then, bearing in mind the sophistry of selfishness, commit himself to the guidance of a judgment thus strengthened, and a moral sense thus well informed and sensitive to evil. But there is one class of cases, which, it seems to me, no judicial maxims, no legal precedents can render consistent with the spirit of a pure Christianity. By what rule of justice; by

maxim of law; by what principle of Christianity one deliberate advocacy of known guilt be reconciled h the original purpose of the law or the conscience of ure minded advocate? I speak not now of doubtful es; I speak of those, in which the advocate himself ws that his client is guilty; that his efforts, so far securing justice to him and the community, are gned to contravene the ends of justice and send forth iminal into society to prey upon its peace! By what ciple of justice; by what code of morals; by what of Christian action is the legal advocate permitted, r the facts have been fully investigated, to blind the nds of the jury by the power of his eloquence, to throw the whole force of his personal character, learning, tact, genius, and goodness on the side of crime; to stand up before his fellow-citizens and declare his conviction of the innocence of one whom he knows to be guilty? I do not speak of a hypothetical case; but of a practice sanctioned by some of the most eloquent men at the bar, in this and other lands.* Is this the teaching of Christianity? Is this the ministry of justice? Is this prostitution of reputation and genius to the abetting of crime and the shielding of villainy, on the assumption that the advocate has nothing to do with the character of his cause and his client — that he is bound at any rate to lend his aid in protecting the criminal from the consequences of his wickedness; is this consistent with the integrity and uprightness of a Christian character? Is this the faithful ministry of justice, and this carrying out the purpose of

* Philips, the celebrated Irish pleader, solemnly declared before a jury his conviction of the innocence of his client, at the very time when the confession of his guilt was in his pocket, ready to be produced, on conviction, to ameliorate the force of the sentence!

that law by which society is to be protected and her rights maintained?

But aside from the obligation to pursue that course in your pleadings which may best secure the ends of justice, it seems to me that upon you more than upon any other class of men, depend the maintenance of the law itself and its execution in society. Is the duty of such a profession as yours, instituted for such high purposes, in this age when Christianity has shed its light around it, all accomplished, when you meet the calls made upon you officially, and manage well the affairs of clients? Has the State no claim upon you, as ministers of the law, to combine your knowledge and your experience for the purpose of aiding magistrates in the enforcement of law—the securing its supremacy in the entire community? Are the judges, the State's attorney, and the police officer, the only men on whom rests a special obligation to see that the sacred form of justice be not violated with impunity? Or are not you, by the very position you occupy, as conversant with the law itself, by your knowledge of the violations of law acquired through a thousand channels, by your familiarity with the best modes of arresting the course of law-breaking, and by your commission as ministers in the temple of Justice, specially bound to bring forth the guilty, expose evil, and arrest as far as in you lies, the progress of crime? Every good citizen is under obligation to maintain the law, and see that it is enforced; but the members of the legal profession are in a position by combination, union, and vigilance, to strike a blow that would be heard with terror through all the haunts of vice, and the dens of crime We have laws against Sabbath-breaking, intemperance, licentiousness, and gambling, which are now a dead-letter, but which the members of the bar, if they so chose,

quicken into life and power, and make them mighty
a blessing the entire community. When the Spanish
ambassador, in violation of the laws of Connecticut,
sued Roger Sherman's door in the town of Fairfield,
the Sabbath-day, he caused him to be stopped till the
g down of the sun! He knew *how* to do it. Oh!
e members of this bar were as vigilant and as faith-
o their own high office, our city would present another
ct, and the law would rise in its majesty as the shield
ll that is virtuous and pure.

. The legal profession are bound to *lead* in all health-
moral reforms. Their great business is the promo-
n of the *moralities* of society, to maintain order and peace, and secure all that onward progress in morals which is essential to the present civil condition of the State. If it is the chief business of the ministry of Christ to win the hearts of men to inward repentance and obedience of faith, and thus secure the salvation of their souls, it is the great end of the institutions of the State, and the ministry of the civil law, to secure those outward moral observances, that apparent decency of life, that respect for the rights of others, that elevation above the vice that degrades, the immorality that defiles, and the crime that destroys—which secure for Christianity a fair field for its action and give it a lofty vantage ground in its attempts to secure the purification of the human heart; and therefore as two professions, the one concerned first and chiefly about the hearts of men, the other first and chiefly about the outward conduct of men, it is the special duty of the members of the bar to lead in all those measures which contemplate the rectification of man's external condition, and his deliverance from the bondage of habits of evil that affect society at large, and become the full-fed sources of poverty and crime—

of disorder and lawlessness — of ignorance and degradation. Admitting it to be our duty to preach on the vices of society; admitting fully that religion is the grand and ultimate regulator in the hearts of men; that it must quicken men, as it seeks now to quicken you; yet who of all the citizens in the commonwealth are most bound to combine and act on these subjects? Whose character, learning, position in society, knowledge of the best modes of influencing the multitudes, fit them most perfectly to originate and perfect such measures as will carry onward a general reform through all ranks of society? Who are they who, unaffected by the prejudice that often attaches to the efforts of the ministry, and to a strictly religious demonstration, are able to work with multitudes of minds that are utterly closed to our appeals? Who, like a lawyer of known integrity and true learning, can promote with vast masses of men the progress and the triumph of a great reformation? Who more than you are bound to carry the quickening influence, first given here in the temple of Jehovah, abroad into society, and be the ministers of order and morality to the thousands over whom you have gained a deep and far-reaching influence. This is a Christian age, an age of progress, an age of stirring action respecting evils that have eaten deeply into the heart of States; and it is for you, as the ministers of law and order, to put your strength into these great questions, and to pour the light of your intelligence around them, and the fervor of your eloquence among the multitudes whom they are to bless. Thus and thus only can you save your profession from degeneracy and contempt, as antiquated, effete, unfit and unable to grapple with the times in which we live, and the responsibilities that rest upon the educated mind of this age and this nation. If you advance not in these directions; if you seize not the standard

bear it forward, you are destined to sink in public es-
n and your profession will become the skeleton of what
nce was, and the shadow of what still it might be. We
complaints that the bar is degenerating; that it is
ing to be that compact, enlightened, honorable body
ch once it was. Would you arrest the degeneracy?
uld you exalt your profession? Would you make it
pected? Then let it stand forth, true to its great pur-
e, and aims, and constitution, as the conservator of
, and the promoter of peace and justice, the leader in
true reformations; let the lawyer understand the dig-
y of his office, and lifting his thoughts above the pal-
y gains of an hour, let him feel his association by God's
ordinance with all the good and great in all that is good
and great; let him take his position at the head of those
great moral movements, and consecrate all his knowledge
and experience to the elevation of society, and neither he
nor his profession will fail of being appreciated and mag-
nified, while he will become a rich and wide blessing to
the State.

But leaving these general obligations which rest upon you especially as members of the legal profession, permit me to press upon you a duty paramount to all others — a duty incumbent upon you in common with all those who hear the Gospel. It is your first duty to confess your sins at the foot of the cross and receive the Savior to your hearts in faith, and consecrate your lives to the service of Almighty God. Elevated you may be by your profession above multitudes of your fellow-men, but you are not so elevated that you can stand justified in presence of a holy Sovereign, or dispense with the blood of atonement, or the renewing grace of the Holy Ghost. You are not only in the same condemnation and subject to the same awful result of sin, but from your very position you

are peculiarly qualified to see the necessity of the mediation of Jesus and the wisdom of redemption by his blood. It is your business to study the nature of evidence, to master the great principles of law, to understand the character of justice and the sanctions which it invokes for its support. To vindicate right; to see that the State beareth not the sword in vain; that the transgressor shall meet with a sure, a speedy, and an adequate punishment, belongs peculiarly to your profession. In the necessity of sanctions to earthly laws, you learn the necessity of sanctions to the laws that respect all the existence of the soul and rule over it both for time and eternity. In the powerlessness of human enactments, where there is no conscience sensitive to the divine authority, you see the necessity of religion to give authority to the State and create in men the idea of obligation to obey the earthly rule. You enjoy peculiar opportunities, in the practice of your profession, to discover the corruption of the human heart and the truth of that divine declaration: "The heart is deceitful above all things and desperately wicked." You, of all men, should be profoundly impressed with the total depravity of our nature, and the necessity of a regeneration most thorough and radical, before the soul can be prepared to enter the mansions of the blest. You ought to know that of all laws, the law of God is the grandest, the most fundamental, the most complete and far reaching; you are sure, from your acquaintance with the nature of civil law, that *legally* no man can be saved. It needs but a superficial knowledge of the civil law to determine that, according to its principles, all the world is guilty and condemned before a just God. Accustomed to the study of moral evidences, you cannot seriously examine the Scriptures and the evidences of their inspiration, without feeling that

they commend themselves to your reason. We have read of a skeptical lawyer, who began to read the Bible for the purpose of applying to it the same principles and modes of reasoning by which he settled questions in civil law. He advanced bravely and triumphantly enough, until he came to the moral law, promulged from Horeb and written by a divine finger on tables of stone. Struck with its order, compactness, purity, simplicity, compass, and perfection of manner and matter — a perfection that he essayed in vain to improve and in which he sought in vain to detect the slightest defect—the question forced itself upon his cool judgment: "Where did Moses get that law?" In all the world of history, in all the millions of human enactments, there is not a single code, that is not cast into the shade by the surpassing splendors of this glorious sun. Whence came it? And judging of it as he would judge of any other legal question, he found but one answer: "It came from God." Applying all your attainments to the investigations of this lofty subject, you too must rise up from the effort deeply persuaded of the truth of God's word. You know, that of all mediators and saviors possible, there is but one name given under heaven whereby you can be saved. There is everything in your profession to bind you to the cross and shut you up to the mercy of a Redeemer. Morality and integrity, you are sure, can never save you, since the law of God is deeper than your morality and vastly more comprehensive than your integrity. Where can you find strength to resist the temptations to injustice in your practice, which the simplicity or the selfishness of clients, and the precedent authority of many of your brethren press upon you, save in the indwelling grace of God and an humble reliance upon him for assistance! More than all! how will you meet the swift-coming hour

of death? How stand before that last solemn tribunal? How be yourself a prisoner at the bar, with the omniscient and holy Lord to judge you, with no advocate to plead for you the merit of his atonement, the perfection of his sacrifice, the completeness of his righteousness!

Before I conclude this discussion, permit me to say a few words respecting the life and character of our lamented friend and brother, now departed to his rest. Henry Starr was born at Warren, Litchfield county, Connecticut, on the 17th of March 1783. His father, the Rev. Peter Starr, was for nearly sixty years pastor of the Congregational church in that town. His early discipline was of that pure, and what may seem to some, stern character, which, after all, has ever been the finest influence for the education of men. You may rest assured it was not the luxurious training of those who rear their children for pleasure. Manhood with religion decays under the dancing-master and the round of nightly amusements. Not such was the style of education, which has exalted New England and sent forth her sons, first in enterprise, throughout the world. He enjoyed a Christian education, beneath the roof of a pious father, afar from the contamination and enfeebling influences of fashion and folly. It was an education that contemplated the development of all the noblest powers of the man in preparation for the eternity beyond the grave; an education, that in its progress imparts to the soul impressions of the dignity of its nature and the grandeur of the destiny to which it may attain, and more than any other influence of time is adapted to elevate the aims, purify the affections, and exalt the soul above the groveling and the sensual. There is nothing like a truly Christian education to compass a man round with the most ennobling impressions respecting himself and his God. It lifts him

above the earth and his relationship to the brutes; it reveals to him the spiritual world and the pure inhabitants thereof, to whom he is most intimately allied, and that Infinite One, in whose image he was created, and under whose sovereignty he is to live forever.

It has indeed sometimes been asserted, that this discipline, especially in its purest and strictest form, has often wrought out evil results; that even the children of those, distinguished for Puritan virtues and high in ecclesiastical office, have, in the comparison with others, exhibited less of the fruits of religion and the proportion of faith. Never was a hypothesis reared on a narrower foundation, or a generalization attempted with fewer facts to sustain it. The exceptions, with these careless reasoners, have formed the rule; while the overwhelming mass of testimony on the other side has been passed without observation. Two years ago we met in this place to commemorate the life and character of one of the noblest of your profession. Charles Telford was the son of a Presbyterian elder, trained in the discipline of the catechism and the holy word of God. And to-night we meet again to gather fresh instructions of wisdom from the life of one, who was the son of a clergyman, and reared in the hope that he might one day become an ambassador of Christ.

Mr. Starr was graduated with high honor at William's College, in 1804. In view of his fine classical attainments and excellent character, he was shortly after elected to the tutorship in that institution. It was the desire of his parents that he should enter the ministry; and he so far conformed to their wishes as to commence the study of theology, under the direction of Dr. Dwight, then president of Yale College. What were his views of himself and what was his religious character at this period, I have not been able to discover. But there was about

him such a respect for the right and the true, and such an abhorrence of all assumption of a character foreign to his feelings, that he could not long remain in such a position, unless he felt that there was in his heart a preparation to engage in so high and holy a work. It may have been the consciousness that he had not as yet himself become a hearty believer, that influenced his mind and led to a change of plans for his future course. Be this as it may, we shortly after find him in preparation to practice the law instead of preaching the Gospel. He read law at Litchfield, Conn., under those fathers of the American bar, Judges Gould and Reeves — two men who, perhaps, did more than any other two of the living and the dead, to mould the character of many of the most eminent lawyers in the United States—whose free, clear intellects, vast attainments in jurisprudence, power of orderly arrangement and ready generalization, together with their great personal influence, enabled them to lead as educators for the profession of the bar. Few men, who *studied* under them, failed of becoming thorough masters of their profession. To all the science of law and the most admirable faculty of so unfolding it as to interest and instruct others, they added a lofty integrity and a sincere Christian faith.

Coming forth from such influences, with his classical attainments enabling him to profit more fully by the instructions of such men, he was well prepared for the practical duties of his profession. He was admitted to the bar at Troy, in the State of New York, in 1810. Shortly after, he turned his attention to the west, then in all the freshness of its early youth, while the giant forests spread almost unbroken from the Alleghanies to the Mississippi. In 1812 he commenced the practice of law in Richmond, Ky., and about three years afterward

oved first to Kaskaskia, and then to Edwards, in the
e of Illinois. There he rose rapidly in his profession,
soon attained a foremost position as a member of the
f that State. In 1826 he came to this city, where
ntinued to reside and practice his profession until
lecease. In 1836 he married Mrs. Amelia R. Mor-
He united with this church, then under the pastor-
of Dr. Beecher, on profession of his faith in Decem-
1833. In December, 1834, he was elected a ruling
r. He died of the typhoid fever, while on a visit
t, at the house of a nephew, in Burlington, Iowa, on
30th of August, 1851.*

In the few remarks I shall make upon his character, it is my wish to avoid the language of eulogy, except so far as that is absolutely necessary to set forth the man, and commend him to the imitation of those now young, especially in his profession. The members of the bar, at the large meeting convened on the intelligence of his death, have given to the world their high estimate of him as a lawyer, a citizen, and a man — an estimate not at all flattered or in excess, yet in its solid truthfulness and the deep sincerity of conviction with which it was uttered, such as any man might well covet at the hands of his fellow-men.

Mr. Starr's mind was distinguished for clearness, accuracy, and force. It was not rapid in its operation; it moved at first cautiously and slow; but he had one great advantage — an advantage which they only can fully estimate who have seen the latent power which it gives, as a force in reserve to be fallen back upon when difficulties are to be met, and knotty questions solved — I mean the advantage of certain great fixed principles. He had so

*In the November No. of the Western Law Journal, there is a beautiful tribute to the memory of this excellent man.

studied *through* the subjects to which his attention had been called, as to fix the great landmarks by which all minor questions must ultimately be settled. There is no one fruit of a thorough mental discipline, and a vigorous course of wisely directed study, more excellent than the settlement of those great points which underlie the superficial and outward systems of truth. Whether it be in law, in theology, or in medicine, there are just such principles, fixed as the hills, which bear up entire systems of truth. When once his mind had time to revert to these great truths, he at once saw his position, and went direct as an arrow to his conclusion. There was no turning aside for flowers or tropes either in the conduct of his argument, or for the embellishment of his rhetoric. His logic was clear, direct, and true. He avoided, in speaking, cumbersome words and circumlocutions. His pleadings were drawn up with a singular disregard of forms, yet with a masterly conciseness, clearness, and finish. It has been remarked by one of his brethren, that they were, in this respect, admirable substitutes for the involved and wordy forms of the books. In speaking, he won his way, not so much by the display of various learning and profound reading, as by his clear, judicious argumentation; by the directness and common sense character of his appeals; and while we may not rank him as possessed of what is technically called genius, he undoubtedly possessed those high mental powers which, in the long period, are vastly more useful and effective.

Mr. Starr was a man of great simplicity and ingenuousness of character. There was no approach to show or parade. There was no ambition for notoriety, or if it existed, it was unknown to his most intimate friends. He thought directly, and he spoke directly. He seemed never to imagine what others would think of him, but uttered

naturally and freely all his thoughts. I have often been astonished to see his childlike ingenuousness in religion. Often after the conflicts of the day at the court-room, and the perplexing anxieties of a lawyer's office, have we seen him rise in the social prayer-meeting, and give vent to his emotions with all the simplicity of a young convert. He was open and candid withal; thinking no evil himself, he did not suspect it in others. His charitable judgments of his fellow-men were, indeed, sometimes dishonored by those in whom he confided; yet this never affected, in the least, his disposition to regard them all with a favorable eye, and carry out into practice the Christian rule, "judge not, lest thou be judged." I know not that there was a being on the footstool toward whom he did not, from principle, cherish the kindest feelings, and of whom he would not judge, in many things, favorably.

Associated with this, was a spirit of well-regulated benevolence. His habits of life were, from the beginning, frugal and economical. It was a crime in his eyes to waste the blessings of God's providence. Yet aware how readily the economical may pass over to the avaricious spirit, he seemed to act on the well-founded principle of giving to every worthy object claiming his benevolence, whenever the proper time for it had arrived. The generous assistance he has rendered to young members of his profession, struggling against adverse influences, to merchants and individuals having no other claim upon him than a simple acquaintance, no man can fully know here. For it was part of his character not to let his right hand know what his left hand did in the matter of benevolence; and it is only from the spontaneous acknowledgments of individuals assisted, or from incidental circumstances by which it was revealed, that we are permitted to conjecture the extent of his charities in this

direction. As his pastor, I know this, nor have I ever seen him close his hand against a worthy application. He lost thousands by his generosity to persons in trouble, yet he never arrested or diminished the stream of his beneficence. I always found him open-handed whenever there was a case which it seemed best to bring before him. He seemed to give with a hearty good-will, which attested that it was not out of regard for me, but from genuine principle. He was interested in all the great benevolent operations of the day, and gave liberally to them all. As a trustee of Lane Seminary, and one of the vice presidents of the Board, he was for years one of the most efficient members of the Executive Committee. For his labors in behalf of that institution, its friends owe him a tribute of gratitude.

One of his most marked characteristics was a nice sense of justice, and that which, in a man of principle, is always associated with it, incorruptible integrity. There was no evasion, no finesse, no turning aside from strict and absolute justice. His first demand was that the offender should do what was right, and then there might be a door open for the exercise of generosity. In all his intercourse with his fellow-men, and in his conflicts at the bar, no man who knew him, doubted for a moment his perfect honesty; that if he was not in fact right, he was himself profoundly persuaded that he was right. In the estimate of him as a pleader, and in accounting for his success with the jury, we shall be constrained to attach a large influence to this one element of his character. He was sincere himself; he was no player with the law as an instrument to exhibit his powers of sophistry, and demonstrate how easily he could make the worse appear the better reason. He carried with him a weight of character resulting from fixed principles of integrity, and

he conveyed to the minds of the young the impression of his sincerity. There is no mightier element of success with men, than an elevated character. Cicero makes this indispensable to all success in oratory, and in this instance, at least, we have a happy illustration of his principle.

Mr. Starr was open and courteous in his intercourse with his fellow-men. To the younger members of the bar, he was specially attentive, taking a lively interest in them and in their success.

As a lawyer, he illustrated those qualities which I have endeavored to set before you in this discourse, as belonging to your profession. Every good work, and every true reform, and every wise enterprise for the improvement of society, found in him an active supporter.

But the crowning excellence of his life was his christian character. He was a sincere, noiseless, straight-forward Christian. He abhorred formalism and show in religion. The portraiture drawn of a good man by one of the sacred writers, was emphatically descriptive of him. He did justly, loved mercy, and walked humbly with his God. He was always at his post in the Church, the lecture-room, and the prayer-room. He was promptly in attendance at the meetings of the session, and ready to do his part as a Christian and an officer in the house of God. For nearly five years that I have sustained the relation of pastor to him, his arm has always been ready for my support. He was himself a pastor's son, and he knew how to sympathize with the trials and toils of the ministry. He gave the countenance of his presence to all our religious meetings, and the whole strength of his influence to assist his pastor and fellow-elders in carrying on the work of the Lord. His interest and personal attention extended to the Sabbath school, to the young and

to those who came into the congregation as strangers from abroad. He has gone from us; a man we loved and respected as an humble follower of Christ; who laid his talents and his life at his Master's feet. I will not pass beyond his public character; I will not enter the domestic circle and re-open the fountains of grief. We can commend those from whom he has been taken, and her from whom God has thus suddenly removed the dear companion of her pilgrimage, to the grace and loving kindness of Him who rules sovereign over all the affairs of time. He died as he lived; without fear, and with a calm reliance on his Redeemer for salvation. A Christian, he fell asleep in the arms of Jesus. We could have wished it had been, in one respect, otherwise; we could have wished that he might have gone to rest from this place of his abode, amid the attentions of his wide circle of friends, amid the prayers of his fellow-christians, amid the scenes of his professional and Christian life; we could have wished to have gone with him down the dark valley, till we saw the light break in upon his soul from the opening heaven beyond; we could have wished that on the ears of those nearest to him, the whispers of affection and hope had fallen, and that it had been our privilege to hear him speak of the life to come. But the Infinite Lord, who doeth all things in wisdom, did otherwise ordain. We bow to his high decision, assured that though our brother and friend took not his departure from our side, yet that he has ascended from the conflicts and toils of time to the rest of God's people and the companionship of the Lamb. Let it be our daily effort so to live the life of the righteous, that at length we may quietly die the death of the righteous. Soon the scenes that now absorb you will have passed away; the places that know you will know you no more forever. The night approach-

eth; the still, dark, cold night of the grave; the night whose darkness no effort of the human soul, no deductions of human reason, no instructions of an earthly philosophy, no science of time can at all disperse. This night comes to you and to me. The morning cometh! the morning of the Savior's love and visible presence! the morning of redemption, when the soul, delivered from the darkness and bondage of corruption, is ushered into the glorious sanctuary of the Lord most high! This morning cometh only to those who, penitent for sin, have trusted in Christ for pardon, and sought, through his strength, for the riches and glory of the better life.

THE MOSAIC LAW OF USURY.

It is now more than a year since I received, from a member of this church, a request for information in respect to the nature of the Mosaic law of usury. More recently the same request has been urged upon me from different quarters. I mention these facts, in order to show you that my design, in the following remarks, is rather to assist the minds of those who are inquiring on this subject for their own guidance, than merely to take part in the discussion of a subject which seems destined to create periodical excitements, such as that which, of late, has given new interest and importance to it before the community. Standing entirely aloof from the parties in these discussions; knowing well that truth, as the stars, is best seen from a position which excludes the indirect reflections from the multitudes about you, I have no design to become a party with any man or any set of men, but to speak the truth simply, clearly, and fully, as it presents itself to my view. In discoursing from this place, it is my purpose to avoid, as far as may be, the purely political aspect of the subject, and except so far as it is necessary to its illustration, confine myself either to the biblical or the moral view of it. There are political, social, and general aspects of this subject, which can be more appropriately discussed by intelligent men of business and the members of the bar. And there are

Scriptural and moral aspects of the question—its relation to the teachings of God's word and its influence upon the spiritual interests of men, that bring it within the range of the instructions of the pulpit.

1. Our first inquiry respects the law in the case, as given by Moses to the Israelites. Let us turn to the statute first made and recorded in Ex. xxii, 25: "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury." The term translated "usury" primarily signifies a "*bite*," or as a verb "*to bite*;" and is applied to the bite of a venomous serpent: the word itself conveying the idea which in that day was attached to usury as that which produced deadly effects. The real meaning of the term, in this passage, is the gain of money beyond the principal, or what is now denominated *interest*. The whole passage prohibits the taking of interest on money loaned to the *poor*. You perceive this limitation in the command. So far as this injunction was their guide, it was lawful for an Israelite to loan on interest to those in good circumstances, but not to those who were in distress. To these they were enjoined to lend money without exacting any return beyond the principal. You perceive here the benevolence of this statute. It had respect to the poor and their relief, and was designed to act as an incitement to generous conduct on the part of those in possession of wealth.

The next passage which claims attention is found in Levit. xxv, 35, 36, 37: "And if thy brother be waxen poor, and fallen in decay with thee, thou shalt relieve him; yea though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon

usury, nor lend him thy victuals for increase." This, like the preceding passage, is evidently an injunction to treat charitably and generously the poor brethren; and to act kindly toward those in necessitous circumstances. It is limited in its terms to such cases, and implies that in *other* cases interest might be lawfully taken.

The last statute on the subject is in Deut. xxiii, 19, 20: "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury. Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury; that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it." On this passage I remark. (1). That it was given after the others and is to be regarded as final on this question. The injunctions to refrain from loaning money on interest to the poor, seem to have been given early in the life of the Jews in the wilderness. But now, after forty years' sojourn there, they were about to enter the promised land and cease to be mere wanderers. This final command stood as that which was to control their conduct in their more settled condition. (2). The former injunctions merely restrained them from taking interest of the poor—from imposing ruinous conditions upon their necessitous brethren. But this prohibited the taking of any interest from an Israelite. It absolutely put a stop to all loaning for gain among the members of the Hebrew commonwealth. It broke down the distinction between the rich and poor, and obliged them to treat each other in this particular alike. It not only prohibited money usury, but with equal explicitness enjoined against all kinds of interest on loans. Neither grain, nor implements of husbandry, nor food, nor clothing were allowed to be lent with the prospect of interest upon them. (3).

The former injunctions did not distinguish the stranger, in any manner, from the Israelites. They were to be treated very much in the same manner — especially if they were poor and distressed. Yet in this final injunction, there is a clear and emphatic distinction made between the races. "Unto a *stranger* thou mayest lend upon usury; but unto thy *brother* thou shalt not lend upon usury." That the stranger, here referred to, is a stranger to the commonwealth of Israel, is obvious from the fact, that at the time of this injunction, the Israelites were all mingled together, as brethren descended from a common ancestry and seeking for a common home. The stranger is not a mere casual sojourner from one tribe in another, but a foreigner, a stranger to the house and lineage of Jacob.

A little attention to these separate injunctions will serve to unfold the design of God in giving them to Israel. The first two enactments recognize the propriety of taking interest from those able to pay interest, but condemn the taking of it from those whose circumstances render the payment difficult or distressing. It is a rule in the interpretation of law, that things, naturally indifferent, when not prohibited, are allowed. And it is perfectly allowable, in the case before us, to suppose that the injunction not to loan upon interest to the poor recognized the right to loan for interest to those who were not poor. The spirit of this enactment is one of kindness to the weak and necessitous. It is the spirit of brotherly affection and kindness, seeking to elevate the lowly, to minister to the wants of the distressed without the expectation of reward. It is the very spirit of that Gospel-injunction "As ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love

those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again." In both cases it was not so much a political regulation, as a direction respecting the manner in which they were to treat those in circumstances to demand their aid, but not in circumstances to warrant the fitting return. And as such, as the embodiment of the pure spirit of the Gospel, it must remain characteristic of the teachings of the house of God so long as poverty and distress abide on earth. It was the inculcation of a nobler spirit than that which animated the world at large; it was a step in advance of the sordid maxims of selfishness, and a stern rebuke of the money-loving spirit that would take advantage of the very necessities of poverty to tread it down into a deeper poverty; that instead of being bound to lend a helping hand to the sons and daughters of affliction without the least expectation of reward, would cast the shadow of a darker night upon their souls, and aggravate the already fearful difficulties in their path to competence. These injunctions, taken from God's word, although written thousands of years apart, inculcate the same divine spirit of charity and compassion—the spirit which lends where there is no expectation of receiving a reward; which does not blazon its good deeds before the public eye for the purpose of reaping, in the good opinions of men, a full equivalent for every dollar given or loaned to the suffering; but which, not letting its right-hand know what its left-hand doeth, searcheth out the objects of compassion and pours upon them a hearty benevolence — a benevolence that asks for no equivalent from man, and expects nothing but the approbation of conscience and the smiles

of the Giver of every good and perfect gift. Such is the character of those injunctions on the subject of usury which were given early in the wilderness life of the Israelites.

But when you come to the command given in Deuteronomy, you see at once another and an independent enactment. Nothing is said about the poor or the rich; no distinctions are recognized among the children of Israel. All are brethren, and all are now to be subject to one general rule. There is a direct, positive enactment, independent of all social or merely religious distinctions; a sweeping prohibition of interest on anything whatever loaned to their brethren; and coupled with this, and showing its political character, is an equally broad and manifest distinction between them and foreigners. The prohibition is applicable to all the sons of Israel, the permission respects all who are strangers to their commonwealth; the prohibition within the twelve tribes has no exceptions, the permission outside of the same tribes has no legal exceptions—none but those which the spirit of the former injunctions would lead them to make. If ever there was a purely political statute, this was one. It is as much so as the law of naturalization in our country, regulating the franchise and shutting out the stranger, who had not become regularly a citizen, from certain privileges. It is different from the former injunctions in its design, and rests upon an entirely different basis. Those given in the wilderness, and touching the spirit with which they are to act, are as wide in their application as the family of man; while this respects primarily and exclusively the land of Canaan, and the people of Israel. Nor is it at all difficult to compass the reasons for its enactment as a political measure, while it is wholly beyond our power to understand them, if it be regarded simply as a matter of religion, and connected with that

substantial morality which is to remain while all forms of government are changed, and underlie them as the foundations for the purest and noblest constitutions of the State.

There are two reasons for this statute which will at once occur to those familiar with the Mosaic polity. The first, respects the home condition of the people. It is clear from all the arrangements of this system, that it was the purpose of the divine lawgiver to attach the nation to that particular soil, and so preserve them from dispersion among other nations. A special landed interest was conferred upon each tribe and upon each family; the law so arranged and guarded the transfer and return of property in the soil, that it rendered the final alienation of it utterly impossible. It thus provided a homestead for every family, and by the arrangements for marriage, prevented its passing into another tribe. Now, the object of prohibiting the taking of interest, was not merely to spare the poor, for this, the *regulation* of it might have done; but to discourage traffic among themselves, and oblige them to rely chiefly upon the cultivation of the soil. It both saved the poor from deeper poverty by rendering all debts of interest illegal, and also discouraged that trading spirit in consequence of which the inducements to alienate their landed possessions would have been greatly increased. The most permanent societies in the world are the agricultural. They are anchored to the soil, and draw from its bosom their sustenance. A community of mere traders are always fluctuating, rising and falling, moving from point to point according to the exigencies of business, and the courses of trade. Now, this was one thing which God designed to discourage. In order to prepare the way for Messiah, this nation must be preserved and kept together on their

own soil. And nothing would tend so powerfully to effect this as the various regulations respecting property, enforced by this command against all debts of usury. A purely commercial people like the ancient Phœnicians, cannot prosper without loans of interest; and to prohibit this universally in all Palestine, was the surest means of restraining the people to the more quiet pursuits of agriculture, and such manufactures as they chiefly needed. I understand, therefore, the purpose of this law against all interest, to be, in part, to co-operate with the other laws respecting property, by means of which the equality of families was preserved, their homes became more surely theirs, while international commerce, save on the most liberal terms, was discouraged. Its effect must have been to aid all the other enactments on the subject of property, and so bind the nation more firmly to their own soil, and oblige them to be more purely agricultural in their tastes and occupations.

The *second* reason for this enactment respects other nations. It was a part of the divine policy to keep this nation distinct from all other nations—to bind them together for the great work which through them was to be wrought out for the world. In various regulations there is exhibited a purpose to separate, and keep them separate, from foreign intermixture. They were the sons of Abraham; they were the chosen people of God; for them were the ordinances, and the altar, and the mercy-seat. The stranger could not enter their temple; the stranger might be enslaved; he was made subject to various apparently arbitrary disabilities for the express purpose of teaching the Israelites their brotherhood, and binding them together in the closest union. Now, the law which prohibited the taking of usury from their brethren, while it allowed the taking of it from foreigners, was just one

of these politic regulations designed to impress the distinction of race, and make broad the difference between them and other nations. It enabled the Jew to trade outside of his country, and gather into it as much of the products of other climes as was essential to its highest physical prosperity; at the same time it not only left his soil untouched and his nation a unit, but threw around them the bond of a privilege nowhere else enjoyed.

It may seem to some of you that this was a small, or at least, as viewed in the light of this age, a very narrow project. But in the light of God's purpose in setting apart the Jewish nation, as it shines from the cross, this entire system is found to be a most wonderful and complete whole. It was not a system for aggression upon the world at large, but of centralization and preservation of the truth at home, and preparation for the coming of Him who, sweeping away altar and temple, rites and ceremonies, and the whole civil constitution, should commission his disciples to preach the Gospel to every creature. It was not a system for conquest, emigration, and boundless empire, but the chrysalis state of that Church which, in due time, should break forth and spread its wings for a world-wide flight. For such a purpose the Jewish economy was divinely arranged, and the proof of its wisdom lies not only in its theoretical unity and beauty, but in its ultimate and complete success.

A single incident in their history will show you the working of this law and its effect upon the nation at large. During the time of the captivity there was, almost of necessity in some respects, a relaxation of many of their political regulations. This law in respect to usury was undoubtedly violated. Shortly after their return to their own land, it became necessary for the poor to borrow of the rich, in order to supply themselves with corn

and pay the kings tribute. The creditors, instead of lending freely, exacted usury and thus brought multitudes so deeply in their debt as to obtain control, for the time, of both their persons and property. At length the condition of the people, sinking deeper and deeper into debt under the iron hand of usury, became so deplorable as to arrest the attention of Nehemiah, the governor. He immediately took measures to enforce the law, compelled the creditors to remit a part of the principal with the interest, and restore the persons and the lands they had appropriated. Immediately the nation was again erect and we hear of no more trouble among them on the subject of property. Undoubtedly there were men, during the course of the long existence of the nation, who violated this and other laws. It was the cause of great sorrow and suffering to Israel that her sins so often demanded divine chastisement. It is especially to be remarked that whenever she kept the laws, she prospered, and whenever she trod upon them, she, in turn, reaped a harvest of misery. Such, in brief, were the Mosaic laws on the subject of usury, and such, in part, the reasons for their enactment. The first injunction forbade the oppression of the poor and the exacting of interest on loans made to them, while it allowed the taking of interest from those able to pay it. The second forbade absolutely all loans on interest to Jews and allowed them to all others.

Now it is a question with some minds, whether or not this law of Moses is binding upon us. The request which has given rise to this discussion evidently shows this. The discussion of the subject thus far, we might suppose, was sufficient to answer this question. But in order to place it more fully before you, permit me to make a few additional remarks.

First. The Mosaic law, as a civil constitution, fell with the Jewish nation and the religious ritual. This entire system, in all its parts, was constructed for a particular people, for a particular land, for special circumstances, and for a single object. The same people, circumstances, and object never could meet again in all the history of the world. The people were descendants of one man, and set apart, from their origin, for the purpose and long trained with this in view. The circumstances of taking possession of their country by conquest, of holding it by tribes and families, of maintaining among them the pure worship of Jehovah, amid surrounding paganism, were singular; while the great object of their separation, the preparation of the way for the coming of the Messiah, was one that never could arise again. All the legislation of Moses respected their common ancestry, the subjugation and possession of a land only theirs by promise, the maintenance of the worship of Jehovah, the exclusion of idolatry, the preparation, by symbols, and types, and peculiar rites, of the minds of the people, both of that and ultimately of all nations, for the mission of the incarnate Redeemer. It was a great and consistent whole. The laws of property, like those respecting religion, were all dovetailed together and adjusted to the people, the position of the nation, and the grand object before them. Never was there a code such as this, for consistency and appropriateness to its great objects, formed in any land. Many of its provisions, which to sciolists and unthinking infidels seem absurd, constitute some of its most remarkable features for wisdom and political sagacity. He who will study it as a constitution given to such a nation, in such a position, with such objects before it, and in such an age of the world, will be amazed at its variety, its adaptation, its sagacity — if such a term may be used of

the product of wisdom—and its immense superiority, as a system, over all cotemporaneous governments. But while this is eminently true, while no man can study it intelligently without admiration, yet the very fact that it was such a perfect whole—the fact, that it was so wonderfully constructed to suit that people, that land, and those grand objects—the fact, that it was perfect for the singular work it was destined then and there to accomplish, is the very reason why, when that work was effected, when the object, to attain which Abraham had been called, Palestine planted, and Moriah crowned with the temple, was gained, then this whole structure must of course fall and as a system pass away. The very fact, that it was so perfect in that position and so admirably adapted to that object, is the chief reason why, as a whole, it was not only unfit for any other nation, but actually good for nothing and worse than nothing, when the circumstances and objects, to meet which it was constructed, were all changed. Those were no ordinary objects and that was no ordinary legislation; and their very extraordinary nature set them apart from all things else as alone fit for each other. The ark of Noah was large and admirably constructed for its purpose; but there was never needed but one such vessel, as there never was to be but one such object, and so when the vast fabric settled upon Ararat it became useless to all future generations. Its timbers they might have used; some of its proportions might teach them a lesson in the art of boat building; but the huge whole was never again to be reconstructed. It was fitted for its one great work and that alone. Just so was it with this Mosaic economy. As a system, unique and admirable, it stands the wonder of ages; as a system for the use of other nations it has waxed old, effete, and useless. When Jesus appeared, he struck

down its more strictly religious features, and when the Roman eagles flew over prostrate Judea and wetted their beaks in the blood of Israel's unfortunate children, and his fierce scourge lashed them into a returnless captivity, then did that, which remained, cease to possess an organic life and exist as the mould of a noble nation. The laws of Moses, as a civil and religious system, are no more binding upon the conscience of the world than the ancient canon law upon the aborigines of this land. The Gospel, the Acts, and the Epistles explicitly declare the freedom of the world from the burden of that system, and introduce mankind into the real temple, the glorious constitution of a pure Christianity.

Second. But while this system fell, as a whole, yet the inquiry arises whether there are not parts of it which we are bound to rescue from the general wreck and introduce into our codes of law as well adapted to serve the great purpose of human government in our times? Are there not mighty foundation-stones, noble pillars, and rich capitals with which we may give solidity and beauty to our forms of law? Undoubtedly this is the case. Our laws are the plunder of all past governments, reconstructed and fitted to our times. And there is no code of the past that has contributed a tenth part as much of solid materials for this purpose as this very system of Moses. But then every part of it must be judged of by itself and by its adaptation to our times. You cannot take it as a whole; nor can you separate the parts indiscriminately and appropriate the first that may meet your eye. You are to judge for yourself of the propriety and the fitness of each of these statutes, in view of our times, position, and prospects. Let us take, in illustration of this, the law respecting the loan of money on interest. Will you take the first injunction, as given in the wilder-

which in its spirit is of universal adaptation, harmonizes with all the teachings of the new Tes- nt, and is essentially the spirit of the Gospel, "Thou not bite the poor with thy usury, and make him r with thy exactions." To all this we say, amen! is a principle that may be incorporated, at least, as *ral* rule, if not as a civil law, into the codes of all ns. But even in respect to this, you would find no difficulty, were you to attempt to digest it into a l statute, and make a legal thing of it, to be super- by judges and enforced by magistrates. It may, all, be one of those things which had better be left ne legislation of conscience than that of the State.

But passing this by, will you take the great statute on subject which bound the nation of Israel when in promised land? Well, here are two formidable ques- ns: the law forbids interest from one class of people, and allows it from another. Who, then, among us, are the "brethren" from whom interest is not to be taken, and who are the strangers from whom it may be taken? Here, at the outset, we are attempting to impose the legislation designed for a unit, upon a vast mass of dissimilar and incongruous materials. Most men in our land have ancestors of half a dozen different nations. We are the resultant of hundreds of races — the product of an admixture of all nations. Who are the strangers and who are the brethren in our land? Let the man who can trace his genealogy through one nation four centuries, answer! But even if these questions were settled, there are others behind them of equal difficulty. There were certain laws regulating the alienation and return of property in Palestine, and certain other laws of marriage, which forbade the separation of the home estate from the tribe to whom it belonged, in reference to which, and in close connection

with which, this statute was passed. It was these domestic arrangements that made this law at all bearable, and gave it its peculiar wisdom. Now, will you tear away this part and leave the rest? Will you take the capital of a pillar of a Grecian temple, and fix it alongside the delicate tracery of a Gothic cathedral? Will you take the arch, and, knocking away its abutments, attempt to hold it up by the key-stone?

Or, will you take another step, and concluding, as all men are now citizens of the world, there is to be henceforth no distinctions of men into brethren and foreigners, adopt the one part of this statute, and rigorously forbid all loan of money or anything else on interest? Now, the very statement of this subject shows you that when men talk of the laws of Moses on this subject as binding upon us, they reason very absurdly. Let them first tell us what they mean by these laws, and then let them inform us which part of them, or whether the whole, are to be adopted, either as matters of conscience, or out of a mere political expediency. Now, I have no hesitation in saying that the final statute of the Jewish constitution on this subject, would be in our case not only profoundly absurd, but exceedingly ridiculous. We might, with greater show of reason, adopt their laws of marriage, and oblige younger brothers to marry the widows of their deceased kindred, for the purpose of keeping an estate in one family. Let us profit by all that is good in this ancient constitution; let us adopt from it those fundamental principles essential to the prosperity of all States; let us incorporate such provisions as are adapted to the age, the country, and the people around us; let us modify what we cannot fully adopt, or reject entirely what cannot be modified to suit our circumstances; but let us not talk of transporting hither, from that peculiar system, its

; peculiar and exclusive enactments — enactments ; sprang from circumstances that never have existed, and probably never will exist, again. Let us not imitate the folly of some of our Dutch ancestors, who, because they had cranes in the ends of their houses, built along the canals in Holland, their father-land, wherewith to elevate their goods from the boats beneath, must needs construct their houses on the hill-side in this country, in a similar manner.* But leaving this part of our subject, permit me to remark that this law, on which we have been dwelling, teaches us two things. First, that interest on money is not, of course, wrong; and, second, that it may be made a matter of regulation by statute law.

The taking of money on interest has been opposed chiefly on two grounds — the declarations of Scripture

* Michaelis takes a somewhat different view of this subject. He argues in favor of the prohibition of interest by Moses: (1). On the ground that there was no risk in the loaning of money, as the debtor's person, wife, children, and property were all subject to be taken in remuneration for the debt. (2). Because the rich would not lend to the poor without interest, when they could lend to those in better circumstances with interest. (3). Because money could not be invested in real estate, so as to derive an income from it as with us, and therefore the loan of it was like the loan of a book ; it did not deprive the owner of an interest he could have obtained in other ways. He says, however, that "Before it (the prohibition of interest), could cease to be unreasonable in any country, the inalienable tenure of lands must first be introduced ; and that again could not take place without the grossest injustice, unless every individual had his appropriation of land. Where the Mosaic laws concerning interest are to hold, the Mosaic laws respecting property in land must previously be established ; and these can never be introduced without injustice, but in the case of a people at once taking possession of a country, after expelling its former inhabitants, and making an equal division of the land. Had men attended to the inseparable connection of those two sets of laws, our ecclesiastical code would never have adopten the Mosaic hostility to interest, nor would uninformed, but honorable Christians, ever have made conscience of taking it."

LAWS OF MOSES, Art. 155.

and the nature of money. The old canon law opposed it on the ground chiefly of the laws of Moses. But we have seen that these laws expressly allow it in some cases and forbid it in others. It cannot, therefore, be absolutely wrong. It may be inexpedient; it may be wrong in some cases; but the moment you put the question on the ground of a mere expediency, and attempt to justify it by special circumstances, you admit that it is not absolutely wrong, and that the general rule may be that it is right. In point of fact, there is not a single passage of Scripture which, rightly interpreted, inculcates the idea of an innate wrong in the loaning of money on interest. In the Old Testament, the few passages which refer to it, aside from those already explained, refer to it as contrary to an existing law — a special regulation of God for the conduct of that people. Of course, in their case it was wrong, when exacted of their brethren. But in the New Testament, I do not really know of a single passage which can legitimately be made to bear upon it. So far as any direct or particular passage of Scripture is to guide us, therefore, we find nothing to condemn the practice in us as a general rule.*

Is there then any injustice in the thing itself? For if there is, then the general rules of God's word will condemn it. It was argued by Aristotle, that as money produced nothing, therefore it ought not to receive interest. The schoolmen, among whom this philosopher had great authority, followed his lead, and relying partly on the canon law, denounced all loans of money for interest. And it was not until the reformation under Luther broke up the great sea of thought, and left the human mind free

* Nunc igitur concludo judicandum de usuris esse, non ex particulari aliquo Scripturæ loco, sed tantum ex æquitatis regulâ."—CALVIN.

the iron chains of a degenerate hierarchy, that men red to attack either the canon law or its great defend- ers, the schoolmen. Then this whole subject was dis- cussed, and brought to the test of the Bible and the true doctrine established. Money, it was claimed, was not itself a producer; it was barren, mere pecunia, gold and silver; it begot no children; it created no more money. This sounds strangely in our ears. To us, money is the representation of almost all other things of a merely material interest. It stands for houses and lands, for corn and meat, for iron and brass, for all the products of the soil, and all the agencies by which the earth is tilled, and all the various forms of the beautiful and the useful into which the products of the earth are manufactured. It is, in one sense, the greatest producer in the world, as it is the medium of exchange, and the representative of all other material values. It builds ships and dwellings, it plows and sows, it manufactures and trades; it is present in all commerce, on all seas and all shores; it creates rail- roads and canals, cars and boats; it feeds the hungry, heals the sick, furnishes comfort and luxury to the well, clothes the body, and stimulates the mind; it erects school-houses and colleges; it prints books and forms libraries; it stereotypes the Bible and rears churches; it sustains the Gospel and sends the missionary abroad throughout the world. By consent of mankind it has been made the equivalent of things so various, services so valuable, and agencies so important. Now to say that, intrinsically, it is valueless, is well enough when we are arguing respecting it in view of eternity; but it is absurd in reference to time. It is not whether, in itself, it is use- less, but whether it is now useless; it is not how it came to be useful, but whether it is useful at all? That which stands as the equivalent of labor, which is made the only

legal tender in case of debt; that which is, by the action of all civilized nations, constituted the representative of all material products, that serves as the medium for exchange and purchase, must be one of the most productive, useful, and powerful agents in the world.* There is concentrated in it the productive energy of all those things which in civilized society it represents. It is this very fact that constitutes its tremendous power, that arms it with so wide an influence, that sets the world crazy to obtain it, that exalts its possessor above the gaping crowd, that makes it one of the most fearful tempters to the soul and leads the sacred writers to designate it as the root of all evil. Now to argue that the intellect, which a man has labored to discipline so that he can manage your affairs, understand your disease, and plead your cause, deserves reward for its use, while the money,

* The Hon. John Whipple, in a recent essay on usury laws, attempts to correct Bentham's fanciful interpretation of Aristotle's remark, "money is naturally barren," and in so doing, gives one just as fanciful. Bentham states that Aristotle "had never been able to discover in any one piece of money any organs for generating any other such piece." A fanciful mode, we suppose, of stating that money, unlike seeds and fruits and the earth, etc., was not itself a direct producer—that it ever remained the same. Mr. Whipple interprets Aristotle as meaning, "that the *lender* of money ought not to be encouraged, because he produces nothing." Whether Bentham is correct or not, Calvin, who had studied Aristotle thoroughly, agrees with him, and gives substantially the same interpretation to the Aristotelian maxim — "pecunia non parit pecuniam." But if Mr. Whipple is correct in the interpretation of Aristotle, he is singularly unfortunate in the vindication of his logic. He says, "The hirer, by his own industry, *aided by this instrument called money*, may produce a ship, or a thousand bushels of wheat. But the *lender* produces nothing." It is an old maxim, "quod facit per alium, facit per se;" and if the lender contributes, as the result of his skill, one of the elements necessary to produce the ship, it is a new kind of logic, which strips him of all just share in the work of production. Mr. Whipple is too able a man, and has written too able an essay, to need the support of such an argument.

for which another has labored with equal assiduity and gathered with much pains-taking, and which can serve you just as effectually in another direction, in assisting you to build your house, or farm your land, or construct your swift boats, is not deserving of reward, is to argue without logic and make distinctions without a difference. The widow, whose husband has left her and her orphan children a sum sufficient to maintain and educate them, may not, according to this logic, loan the money on interest and so receive her living, but she must purchase a farm, rent it, and receive the interest thereof. She may not receive interest on the very thing itself, but she may go and use it, just as the person to whom she loaned it might have done, and purchase that, on the use of which, she may receive interest. Now the law of Moses inculcates no such doctrine as this. It expressly allowed the taking of interest in some cases, and in others, it so framed the laws of property as to forestall the necessity of interest on money. It designed in some cases to keep the people to the land, while in others, it was designed to permit them to go forth to traffic. There was therefore nothing wrong in taking interest on money, in the case of the Jews, except when, to accomplish a specific purpose, it was forbidden; and in our case there can be no wrong, except in such cases as the spirit of the Savior's injunction would condemn: "Do ye to others as ye would have them do unto you."*

It is equally clear, from the passages we have examined,

* The equity of interest on money loaned has been grounded on

1. The danger of loss, and the necessity of compensation to make up for actual losses.

2. On the advantage which the borrower derives from the capital of another.

3. On the benefits which the owner might have derived from it had he put it to use for himself.

that money was regarded as a thing to be regulated. It was so regulated by the Mosaic law at the different periods at which these statutes were framed; not indeed by limiting the rates of interest, but by either permitting it entirely or forbidding it entirely, according to the circumstances of the borrower. The regulation of it was wholly with reference to the best interests of the entire community. If it was forbidden at first to take interest from the poor, it was for the purpose of cultivating in those able to lend, a generous and a kind spirit, and of enabling those too poor to pay, to retrieve their fortunes and rise to competence. If afterward it was forbidden to take it of their brethren, while it was allowable to take it of all other men, the design was to promote attachment to the soil, and unity and brotherly affection on the one side, and on the other enable them to maintain that degree of general traffic with the world at large, which would best promote the highest interest of the State. Indeed in all civilized States money has been so regulated. Itself the creature of law, it has been made specially subject to law. The very fact, that civilized nations have clothed it with such power and made it the general representative of material interests and the medium of universal exchange, is the most cogent reason why they have seen fit to regulate it by laws adapted in their view to promote the highest interests of the whole community. Now whether in our times and in our circumstances the law shall do more than fix the actual value of money—whether it shall limit the rates of interest and establish what are called usury laws, is a subject which I shall leave to legislators, lawyers, and men of business to discuss and settle.* It is not a question so

* The right to limit the rates of interest has been exercised by Greece, Rome, and most other civilised nations. Niebuhr, speaking of an early

nately connected with religion as to demand of me an answer, or to occupy the time of a minister of religion in its discussion.

But there is an aspect of this question independent of the provisions of the law, which the State cannot regulate by any compulsory enactments. There is the conduct of

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period of Roman history, says: "The rate of interest was unrestricted, and therefore exorbitant. The first legal limitation of it to ten per cent. was a great relief to the plebs. No wonder then that it is spoken of as having been an ordinary case for the accumulated interest to raise the principal to many times its original amount." Rom. Hist. I, 277.

Although the author did not feel called upon to discuss the political aspect of this subject from the pulpit any farther than the unfolding of the Mosaic law would lead him, yet it may be an assistance to some, to have subjoined here the prominent arguments in favor of, and against, free-trade in money. Against the passage of laws regulating the rate of interest, Pres. Wayland assigns the following reasons:

"1. Such laws violate the right of property. A man has the same right to the market-price of his capital in money, as he has to the market-price of his house, his horse, his ships, or any other of his possessions.

"2. The *real* price of capital cannot be fixed by law any more than the real price of flour, or wine, or any other commodity. There is, therefore, no more reason for assigning to it a fixed value, than there is of assigning a fixed value to any other commodity.

"3. The price of capital or money is really more variable than that of any other commodity. Most other commodities have but one source of variation, namely, *use* or *profit*. But capital, in the form of money, is liable to two sources of variation, *risk* and *use*. These vary, at different times, in different investments, and with different individuals. There is, therefore, *less* reason why the price of money should be fixed by law, than why the price of anything else should be so fixed.

"4. These laws, instead of preventing, give rise to great and disastrous fluctuations in the price of money." Polit. Economy.

These four remarks contain the gist of the argument against usury laws. From Mr. Whipple's essay on the subject I have taken the following arguments as containing the strength of the other side of the question. The statements are made partly in his own words, and in part as I have condensed them from his argument. In order to show that there is an important distinction between money and merchandise

the individual's own conscience, and the regulation of his business within the limits of the law, which demand the special influence of religion and the special presence of fixed principles to enable him to have a conscience void of offense toward God and man.

Let the laws be as they may, there is behind, and in

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and thus subvert the basis on which the main arguments for free-trade in money are made, he affirms:

"1. That money is the creation of government, merchandise of individual industry. Its *origin* is therefore different.

"2. That the *object* of government, in creating money, was as a currency for the convenience of all, whereas the object of the product of individual industry is the advantage of the individual alone.

"3. That the title of an individual to merchandise is absolute, the public having no interest in it. But that his title to a portion of *currency* is qualified, he having no legal, at least no moral, right to pervert the object of its creation.

"4. That money differs from all merchandise in the *power* which is inseparable from it. That this power was conferred upon it by government, and that it is the right and duty of the government to see that a power, imparted for the general good, shall not be perverted to the injury of the public.

"5. That this power is the necessary consequence of the character imposed upon it by government, money being the only instrument of exchange, and therefore indispensable to the business of all.

"6. That money being generally in the hands of the few, the facilities for creating an artificial scarcity are much greater than for creating an artificial scarcity of merchandise."

Mr. Whipple asserts and cites facts to prove that the general rates of interest are lower with usury laws than without them; that in the former case the fluctuations in the price of money are far less than in the latter. With free-trade it is in the power of the lender to create a scarcity, which it is impossible for him to do in the face of stringent laws. He then assigns as the true reason for the interference of government in prescribing the rate of interest, that usually the lender and borrower are not on an equal footing—that the lender takes advantage of the necessities of the borrower. He says, all usury laws "proceed upon the principle that money possesses a power which no other article did or ever can possess. Is not *that* true in point of fact? That the avarice of the lender will urge a man to exact all that he can get. Is not that true in point of fact? That the wants of the borrower are in general so great, that in nine

part, independent of them, a field of action, in which it is necessary the person engaged in the business of loaning capital should invoke to his aid and guidance the great principles of this holy book. There is no subject on which men of business, in general, need to be instructed more thoroughly than on the application of the law of christian morality to the regulation of the various procedures of commerce. The laws of trade are made to usurp the laws of Christ, and the maxims of a worldly expediency are put in the place of the eternal principles of justice, especially in reference to this business of money-lending. While there are as honorable and as truly christian men engaged in it, as in any other department of trade — men, whose fair fame is tarnished by no breath of injustice; yet it is most manifestly true, that it is a kind of business beset with special temptations, in which there is more than ordinary opportunity for the spirit of exaction and the spirit of money-getting, to seduce the heart and lead astray the judgment. The history of the past, and the very literature of all civilized nations are full of examples illustrative of this fact. The leading writers on both sides of the political question, admit the same facts in respect to its moral tendencies; and hence, it is of special importance that those engaged in it should have on the armor of christian principle, and be fenced round about with the sternest integrity, and filled within with

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times out of ten, he must have the money at all events. Is not that true in point of fact? That the avarice of the lender will, in nine times out of ten, induce him to take advantage of those wants. Is that denied? That the parties do not stand upon equal grounds any more than a prisoner contracting with his creditors. Is not that true? That in dealing for all other articles, men do stand on equal grounds. That no man can deny."

Such is the pith of the arguments on both sides of this interesting question, as given by two of the ablest minds, to whose writings on this subject I have had access.

the genuine spirit of benevolence. All honest brokers will freely admit the strength and power of the temptations which environ their pursuits, as they will heartily thank the minister of religion for his faithfulness in seeking to guard them against an influence so hostile to all that is most pure and lovely.

When you consider that money is made by society the equivalent for all other material interests; that it is always the same, its nominal value being fixed by statute law, while almost every article of merchandise is subject to fluctuations; when you bear in mind that it is something which most men and all business men *must* have; that whatever else may be wanting, this must not be, you will be at no loss to understand the power of money. Now, he who possesses this power, and whose business it is to use it for his own advantage, will be often placed in circumstances, where the temptation to make enormous profits is almost irresistible — where, if a man will only sink his christian principles, and steel his heart against the indulgence of compassion, he finds not the least difficulty in rapidly augmenting his golden hoard. If these profits were so made that they did not affect most injuriously those in necessitous circumstances; if it were not true that the temporary relief is often so given as to effect more certainly and disastrously the final ruin of the borrower; if there was anything connected with it in the shape of a just compensation to society, such as usually attends a rise in the prices of the general articles of commerce, then would there be no just reason of complaint, and the reflex influence upon the heart of the lender might be greatly modified. But the *sliding scale* often adopted in the conduct of this business, and the general maxims on it enforced by political economists, and honestly followed by the broker, are such that he is con-

stantly tempted, as scarcely any other class of men is tempted, to take advantage of the necessities of borrowers, and prey upon their troubles. In the ordinary business of exchange, men buy and sell freely; there is time to plan and calculate; they are rarely compelled to sell, much less to buy, at ruinous rates. But whatever may be their circumstances in other respects, one thing they must have; the note must not be protested; the credit must not be destroyed; the money must, in some way, and at all events, be obtained. When, having failed in all their calculations, they come with an anxious heart to obtain assistance of the man of capital, then the very knowledge of their necessities will often form the ground of a large exaction of interest. The man who is known to be solvent, but who is known to the lender to be in pressing need of money, is subjected to a ruinous rate of interest; while his more wealthy neighbor, in general easy circumstances, obtains accommodation at the smallest compensating return.

In this respect, the course of things among us is wholly opposite to the spirit of the law of Moses. That sought to relieve the necessitous; this to impose upon him the most rigorous conditions. That, originally, permitted the taking of a large return from the man of large pecuniary ability; this, the loaning him money for the very smallest return. The system of the Jews was adjusted by a spirit of kindness to the poor; the system of this christian age, by a spirit of kindness to the rich. The one sought to lift up the depressed from his lowliness; the other, to exalt the already exalted. The one cared for the weak, and left the strong to care for themselves; the other cares for the strong, and suffers the weak to bear the heaviest burdens. The writers on this subject, indeed, declare that the risk attending the loan is made the ground

of this distinction. Now, as a general argument in favor of an adequate compensation that shall cover his losses, and return the lender a fair advance profit on his capital, the consideration of risk is valid enough. But this consideration is wholly out of place as a ground of distinction between individuals equally honest and equally entitled, according to the spirit of christian ethics, to the same accommodation. It may be an argument in favor of a rate of interest uniformly high to cover losses, but it is no argument at all in favor of a distinction that saddles upon the *necessitous honest borrower* the responsibility and the tax of all such losses; it may be an argument in favor of a general adequate remuneration from *all* who enjoy the use of another's capital; but it is no sufficient reason for compelling a man to pay of that remuneration in direct proportion to the greatness of his necessities and the inverse proportion to his real ability. The question, after all, comes to this, whether it is according to the spirit of the Gospel, that the necessitous honest man, shall be obliged to pay for all the losses occasioned by the dishonest, and, at the same time contribute most largely out of his poverty to augment the wealth of the capitalist, while the man of wealth is called upon to bear the smallest proportion of the expenses for an equal accommodation? I put it to business men, whether, in the operation of this principle, the burden does not fall heaviest upon the honest man in his distress, instead of being made to bear equally upon all who share in the assistance rendered. In all this I say nothing against the principle of an adequate and full return for the use of capital; but I do protest against such an operation of that principle as tends to grind the face of the poor, and eat up the gains of the honest, and put the burdens of remuneration for the use of money mainly upon those

who are least able to bear it. Not only is there an element of injustice and a lack of the principle of a truly christian spirit, in respect to those who are its subjects; but in the working of it the lender will find that it has a sad influence over his own heart; that it tends mightily to deaden his sensibility to the sufferings and sorrows of his fellow-men; that while it enhances the love of money and the exacting spirit toward the necessitous, it, at the same time, dwarfs the emotions of benevolence and hardens the heart against the wants and woes of man. There is a wrong in the principle, and it brings forth its bitter fruits whenever it is suffered to become powerful to move the soul and guide its actions. Therefore would I warn you against it; therefore would I declare to you, christian men, that this maxim of trade, this mode of business, is not in harmony with the pure spirit of the Gospel; that you cannot act in accordance with it, without injuring others and exposing yourselves to the curse of an avaricious spirit, and a heart hardened against the wants and distress of your fellow-men. Jesus never meant that the speculations of political economists, and the maxims of trade which grasping selfishness had elaborated, should discharge you from the necessity of being compassionate and generous; or that the mere plea of business should authorize courses of conduct unjust to others and evil in their influence over your own heart.

It may be asserted, indeed, that there is in many other kinds of business the same tendency to enhance a grasping spirit, and blind the mind to the immorality of certain modes of rapid accumulation; that whenever men make haste to be rich, they are liable to fall into a snare of wordliness and expose themselves to temptations which it demands the sternest christian principles effectually to resist. All this may be true; and if true, it takes noth-

ing from the point of this exhortation; it renders it no less an incumbent duty for the money-lender to look well to his modes of doing business, and scrutinize closely the maxims of a merely wordly policy which, in their operation, contravene the spirit of the original law of Moses, and the precepts of Jesus Christ. Let him see to it, that in gaining the treasures of this life, he do not dishonor the pure Gospel of the Son of God; that in gathering the silver and the gold, the houses and lands, he gather not with them a disposition which will impoverish his soul amidst the greatest earthly opulence, and beggar his heart while millions crowd his coffers. Let him see to it, that the blood and tears of widows and orphans, and the curses of ruined honesty do not defile and wither his reputation, and abide as a plague-spot upon all his life. The conscience and the affections are the choice jewels of the soul, to be set in the framework of an intelligent spirit, where they may sparkle and reflect most beauteously the beams of heaven's own light forever. But he who shall crush and batter those jewels, destroys all that gives value and glory to the soul in the sight of a holy Creator and a holy universe; he who, in the attempt to garner earthly blessings and obtain the possession of earthly jewels, shall deface those which constitute the very glory of his immortal nature, will be guilty of folly the most finished, and wickedness the most amazing.

What I have now said is designed to guard the truly honest and honorable money-lender against those principles of trade which, however approved by the political economist, and enthroned as wise and just among business men, are yet, in their operation, constantly tempting him to indulge the spirit of oppression, and harden his heart against the claims of poverty. But advancing

beyond this class to another less scrupulous and more fully intent upon the accumulation of property, with little regard to the mode in which it is effected, permit me to exhibit the operation of an all-grasping spirit, in its utter disregard alike of the principles of religion and the plainest maxims of even worldly justice. There are those who, in matters of this kind, have no fixed limits of action — limits within which they mean to be confined in the exaction of interest — no limits, I mean, but the actual necessities of the borrower and the extent to which he will endure the exaction in order to obtain the accommodation. They measure every man with an eye accustomed to read the extent of his wants as they imprint themselves upon the speaking lineaments of the countenance. They know the calm and assured look of the man at ease in business, and they know equally well the perturbed and anxious air of a man whose credit, in spite of ample resources, may be put in jeopardy by the want of a few hundreds for a few hours. To them the fallen countenance, the perplexed and worried aspect of a borrower, is a rich field of speculation, in which the spirit of avarice may run riot, and the genius of the usurer display its power of accumulation. The question, then is, not what is safe; but what is the extreme of exaction which the victim will bear without seeking assistance from other quarters. It is not at all what *ought* this man to give; it is not what is the ruling rate of money in the market; but it is simply, how much can I force out of the troubles of this borrower; how much will the pressure that is behind him, and the nearness of his required payments, and the uncertainty of readily obtaining assistance elsewhere, induce him to yield as the price of an accommodation. Nay, we have known this process of exaction to be carried out in ways the most abomin-

ably unjust and manifestly iniquitous; we have known a poor mechanic charged four per cent. a month on a note drawn by one of the most responsible men in the city, whose personal presentation of it would have secured the money at one per cent. The inquiry in all such cases has no respect to any fixed standard of justice that the law of God can for a moment approbate; it is simply an inquiry as to the precise extent in which the operators can take advantage of the necessities of their fellow-men. It is of such men an old English author remarks, that "they are like wire-drawing mills; if they get hold of a man's finger, they will pull in his whole body at last." It is true that even they can plead a maxim of the world and a theory of political economists to keep them in countenance. Nor is there to be found a single crime or sin, in all the long category of transgression, that cannot and does not vail itself under some plausibility of an excuse or an extenuation; and it will be indeed a matter of vast advantage to the right ordering of commerce throughout the world, when the men who write on the wealth of nations and expound the principles of political economy, shall remember that there is a wealth of the soul, a wealth of manhood, as well as the wealth of merely material interests; that there is a spiritual economy having its roots in eternal justice, and fed by the rain and sunshine of mercy and benevolence, which it is of infinite importance should grow and flourish in human society, and that all other economies which are unfriendly to its expansion, should perish from the earth. They tell us that "money is worth just what you can get for it;" and therefore it is lawful to screw and press the necessitous honest man to the full extent that his necessities or his regard for his reputation will permit. I am not now about to discuss the right or the wrong of the

maxim. I need not say that it means one thing in the mouth of an unscrupulous usurer, and quite another thing in the mouth of a fair and christian-minded banker; that in the first case it is but a cover for all manner of extortion, while in the second there is always an understood element of justice and kindness that redeems, in part, its naked severity; that in the one case it is a mere soporific of conscience, an opiate to the soul in danger of being disturbed by the visions of unjust gain, and the distress and bankruptcy which the eager lust of money has produced; while in the other it is never suffered to blind the mind to the claims of the divine law of brotherhood and the everlasting obligations of benevolence. A maxim like this, so perfectly unqualified, had better be banished forever from all christian society; from all the expositions of christian ethics and political economies. It may be that, to a sordid soul, "money is worth just what he can get for it;" all that he can force out of reluctant and troubled borrowers; all that he can extract by his "wire-drawing" machine, from the trembling hands of overpressed applicants. But to a christian man, calmly regarding the end of life and seeking to lay up treasures in heaven, money is worth only that which, in harmony with the eternal laws of justice and benevolence, he can obtain for it. Every cent of interest, beyond such gain, is to him a usury that hath in it the venom of a serpent, and will bite with poisoned fang the soul of the lender, until amidst his bags and swollen coffers he shall become, himself, a swollen and festering mass of corruption. It is the very indefiniteness of these maxims of trade that opens so wide a field for ingenious avarice to ply all its arts of extortion; that enables it to depreciate the credit of a man in one quarter, in order to compel him to seek for relief at its counter; that flings the mantle of

commercial justice over the usurer's feints, and self-assumed value of money, and out-door and in-door appliances for bringing the honest trader to kneel at his feet. The circle, drawn by these maxims, is like the horizon, which recedes as you approach it; within it there is room for the play of justice and injustice; within it the good man may act in the spirit of kindness and the wicked man in the spirit of grasping avarice. Its very indefiniteness constitutes room for temptation to address the good as well as the evil, to ply its arts upon the man who means to do justly and love mercy, as well as upon him who has little scruple respecting the principles of justice and kindness, provided he can wear the costume of commercial honesty and maintain a reputation among business men. It is this fact which necessitates the utmost watchfulness and the constant endeavor, on the part of all engaged in these monetary concerns, to guard against the indulgence of all unhallowed passions, and prevent the judgment from being warped by the love of money.

I am not to be met at this point and the force of this application evaded, by the assertion that the business of lending money is substantially the same as any of the departments of merchandise, and that in them all there is a tendency to enlist unholy feelings and cause the spirit of avarice; for whatever may be said of other kinds of legitimate business, it stands confessed, on all hands, by the writers on both sides of the political question, that there is a moral peculiarity about this business, and a special tendency to lead men to drive hard bargains and dry up the fountains of kindness in the heart.*

* "One ground of the common prejudice probably has been, that money, being the common medium of trade and commerce, is more generally in demand and more universally useful to all persons than any other commodity; and therefore the whole community are eager to borrow upon as

ney is power, and the business of money-lending is the business of wielding that power so as to build up the interests of the lender; and in so doing he is necessarily brought into connection with men in circumstances of trouble, when they are in want of that power and must have it to deliver them from utter ruin. It is this circumstance which invests this business with its power of temptation and its power of influence over the heart of the man engaged in it. It is this dealing with men in times of distress, that if the individual be not specially watchful against it, has a power of hardening the heart and nourishing in the soul a spirit which is not ashamed to pursue its gratifications over the sorrows and the troubles of others. The moral tendencies and dangers of this business are too broadly manifest in the history of the world to be denied or concealed. History, literature, and the word of God all bear their impressive testimony to the dangers which, in a special manner, beset the [illegible] and urge upon him the necessity [illegible] usurious and avaricious [illegible] by the love of God and [illegible] tendencies that belong to this pur[illegible] about him. You [illegible] in the prosecution of a law[illegible] of struggling honesty and [illegible] ruin; you are in a [illegible] with the spirit of the Gos-

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[illegible] *a natural tendency and a strong ten-* [illegible] the necessity, [illegible] and an in- [illegible] those who possess the [illegible] terms of an exorbitant [illegible] Encyclopedia Americana, written in favor of free-trade in money.

pel you may not only secure a personal competence, but greatly assist others to attain a competence; where you may lend a helping hand to those who are in the midst of a temporary embarrassment, and gather about yourselves the blessings of many who, but for you, might have been overwhelmed by the pressure of some transient reverse in business, or some, on their part, irremediable failure to meet, for a few days, all their liabilities. In doing this, in regulating your judgment and your business life, you need the guidance and support of principles that have their roots in God's living word. There is a path by which avarice may climb to wealth, but its end is the blackness of an eternal night. There is a covetous spirit which is the maddest and rankest idolatry. There is a way which seemeth right unto men but the end thereof is death. And there is another path, along which the good love to travel, whose end is amidst the brightness and glory of the upper sanctuary. Around the first are the curses of the ruined and the poor; while around the second are the benedictions of multitudes and the smiles of a holy God.

In what I have now said, I have spoken almost exclusively to those who are engaged in the loaning of money. But I cannot conclude this discussion without passing beyond them and directing a single remark to all those, who are in possession of large means, and as capitalists, having large portions of the currency of the country constantly passing through their hands. You are in a position of great power. So long as money is what it is now, and man remains as he is, such means as you possess will always invest their possessors with a large measure of influence. You are in such connection with multitudes, on whose labors you are dependent for the execution of your plans, and who, in turn, are dependent on

[illegible]; you are so connected with the great business operations of the country, as [illegible], in various ways, a broad and far-reaching influence over society. It is in your power, by [illegible] policy, to crush enterprise and [illegible] progress of multitudes toward a better condition; and it is equally in your power, by enlarged [illegible] conception and [illegible] and duties, to promote [illegible], build up all good institutions, [illegible] from threatening ruin, and crown [illegible] with a rich reward. [illegible] of late years in other [illegible] of millions, and fired [illegible] into down-trodden [illegible] a flood of desolation. [illegible] even here, in our free and [illegible] capital with a [illegible] is a [illegible] who [illegible] agrarian [illegible] but [illegible] should the [illegible] to be [illegible] first principles [illegible] that a just [illegible] effect than [illegible] property, [illegible] depart- [illegible] a right and [illegible] effect than [illegible] good institutions, purify

the courses of trade, and so level all men up to an equality of privilege, hope, and virtue. It is the element of injustice, the narrow spirit of avarice, the conceit of riches, and the unwillingness to aid the humble, that have wrought mightily in all the great overturnings of society, and have generated a spirit of popular violence, in whose frenzied grasp the choicest flowers of life have perished. And it becomes you, both as you would account to man and to God, to suffer the mild spirit of the original Mosaic enactment, on which we have now dwelt, and the pure and benevolent precepts of the Gospel, to mould your heart and direct all the movements of your outward life. Property is a talent of such wide and varied influence, that you will have to meet just as wide and extended an account for its use. Especially will you be obliged to meet all your plans, with reference to the poor and the ignorant, and justify them by no paltry maxims such as selfishness, exalted to authority in the codes of commerce, has enacted, but by the all-comprehensive law of love to our neighbor as we love ourselves. There is a use of wealth which elevates the lowly, strengthens the weak, enlightens the ignorant, comforts the afflicted, educates the young, and spreads moral beauty over all the waste places of time, and amidst its most barren and burning Saharas opens the living fountains of salvation. There is a use of wealth which, hoarding or spending — directing the concerns of commerce and the operations of large and important enterprises, yet keeps society down to the same low level and spreads abroad few life-giving and ennobling influences upon the hearts of men. When either the refined maxims of worldly policy, or the still narrower conclusions of isolated experience, control the capital of a country, then woe and distress must abide among the masses, and the time must come when the

corrupt elements will coalesce and explode and cast down all that is excellent with all that is evil in a common ruin. But when the minds of those, who direct the pecuniary enterprises of society, are open to perceive the power and glory of christian principles; when these principles come in to guide their conduct, inspire their motives, and control their aims, then will such consecrated wealth form a mighty engine to plant the institutions of Christianity in power all over the land. Let the principles and spirit of Jesus prevail to guide all the operations of capital, and we shall hear no more of the injustice of usury or the oppression of moneyed power. When the time shall come that men shall feel that Christ has a right to rule on 'change as well as in church; that they are just as much bound to act out all the christian precepts, in the mart of business as in the walks of social life, then shall we see the State rise in all its nobility and grandeur, and holiness to the Lord shall be written on all that meets the eye and rejoices the heart of man.

COMMERCIAL MORALITY.

Luke xvi, 10–13. He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters.

There is this great difference between the morality of the world and the morality of religion: that while the one is connected exclusively with motives that concern this life, the other is connected with the commands of Jehovah and the interests of eternity. It is the reputation and the success which is at the foundation of a mere worldly morality; while the consciousness of the divine presence and regard for his law and the best interests of his kingdom are the deep, pure and powerful motives that bring forth the morality of the Gospel. The morality and the honesty of those who are strangers to the power of religion, is at best a superficial life, beneath which is the cold soil of self-interest. The refinements of a calculating selfishness; especially amid the balmy atmosphere of a pure religious influence, may bring forth plants, flowers, and fruits to the eye beautiful and pleasant; but they lack the vitality, the perennial force, and the rich fragrance of those which spring from the love of God in the soul. The morality of selfishness regulates itself by those maxims which worldly policy has exalted

to the place of laws; while the morality of religious principle follows the single rule which the divine lawgiver has enacted for the regulation of men. The worldly wisdom is ever shifting its ground and changing its tactics, according to the varying circumstances of human society and individual interest. It does not hesitate to venture across the line of strict honesty occasionally, when the pressure of some financial crisis is upon it, or when some fair fruit may be stealthily gathered without the loss of character. It has no high and puissant arbiter within the bosom, ever speaking one voice and pointing into one path, according to which it may ever be guided. It permits its subject sometimes to forage within doubtful and even foreign territory; and, varying its modes and appliances for obtaining success, is true only to one purpose, and that the purpose of self-aggrandizement. But the morality of principle, uninfluenced by the force of circumstances or the pressure of self-interest, sets before it the one path of christian integrity and walks therein with an undeviating step. With it the knowledge or the ignorance of others of what it does, in no way affects the course it seeks to pursue; conscious that there is an eye that flames through all diguises, it acts ever as in the view of that great task-master's inspection. Deriving its principles of action from the unchangeable principles of divine truth, it is solicitous only to apply those principles, in the fullest manner, to the varying circumstances of life. The morality of worldly wisdom often applauds successful injustice and extols, as a man of tact, enterprise, and skill in his profession, him whom the morality of religious principles condemns as a scoundrel and a thief. Thus in the context we find the steward, who could not steal outright, because that was an outrageous immorality and a crime, and who could not

beg because it was disgraceful, yet indirectly both begging and stealing according to the maxims of a refined worldly policy. He who would not have dared to rob his employer directly, and who was ashamed to seem dependent on his friends, can yet, in a business transaction, to which only the two parties uniting in it are privy, both defraud his employer of his rights and induce his debtors to become partners in the infamous transaction. This conduct is commended as a master-stroke of worldly policy — of worldly wisdom; and from it the Savior takes occasion to declare, that the children of this world are, in their generation, wiser than the children of light. While, however, he does this, as if forever to put the brand of condemnation upon all such transactions, and forever explode the ultimate wisdom of such a policy, and demonstrate the only style of honesty and morality that can be acceptable to God and will furnish a sure evidence that he who practices it is fit for the kingdom of heaven, he at once adds the words of the text. Let us attend to two propositions which they present to us, and then to some of those inferences therefrom, which are of special importance to business men in the conduct of their daily affairs.

Our *first* proposition then, is, *that he who is unjust in little things, is truly an unjust man in reference to great things;* that he who perpetrates dishonesty on a small scale, is as truly dishonest as if he confined his acts of injustice to those large transactions in which he has the power of effecting stupendous frauds and vast gains. In substantiating this proposition, you will consider, (1) that the actual effect of dishonesty in small matters is to make a man dishonest on a large scale; for the great mass of business transactions are necessarily limited in their nature: it is by little and little that the profits are made; it is article by article that goods are sold; and it is by

, and hourly, and minute acts of service that a man's
ges are earned and his business performed. It is rarely
n have the opportunity of launching out into large
culations, of perpetrating fraud on a vast and splendid
le; it is very rarely that men are placed in circum-
nces where it is in their power to strike for a fortune
a few bold movements, and through some gigantic
eme of dishonesty, ascend at once to opulence and
wer. The wholesale merchant must send forth his
ods piece by piece, and the retail yard by yard and
and by pound; the clerk must labor step by step and
ith figure after figure through the long day, while his
employer must count his profits, usually not so much on
here and there a single fortunate speculation, as on the
large aggregate of a mass of sales, each small in itself
and of little comparative value. As the planets move
forward by small but constant increments, and thus in
their progress soon sweep around their vast orbits, and
in the course of time compass an amount of travel, dis-
tancing the boldest flights of imagination, and astonish-
ing to the boldest speculator in figures; so is it in the
affairs of life, that each man moves forward, not by leaps
and sudden and vast individual profits, but rather by the
slow increments of a business more or less enlarged, and
the accumulated advantages of an innumerable company
of little things. Now, for a man to be practically unjust
on a large scale, it is not at all necessary that he should
stand on an eminence and wield trusts of great value,
and engage in transactions involving tens, and hundreds
of thousands and millions. It is not necessary that he
should cheat any one individual enormously, or make ex-
traordinary profits on here and there a single unjust tran-
saction. Let him but be unjust in little things; let him
only cross the line of rectitude in each of a multitude of

small transactions; let him only act on the principle, that the advantage he takes in each case is so small it can harm no one; that the purchaser is about as well off as if he had not charged the extra cent, or had not marked down the extra yard, or had not represented the goods to be of a value superior to what they are in fact; let him only be unjust in these least but numerous particulars, and long ere his head has become silvered over with age, long ere threescore years have shed their light upon him; long ere his body is corrupted for dissolution, he will have amassed an inheritance of injustice, and completed a catalogue of dishonesty, and developed a character for villainy that would mark him out as the equal in injustice of any of those rare individuals, whose wholesale frauds have given them a national notoriety and an infamous immortality. Let him be but unjust in that which is least, and associate the apparently harmless dishonesties of a worldly morality and a selfish policy with the minutiæ of his business, and carry this on day by day, and how long will it be before he, who is unjust in that which is least, will be found to have been unjust in that which is much? How long will it be before these littles will have grown into greatness, and these drops of ink, falling singly upon the unwritten page of his soul, will have covered it all over with one huge blot of dishonesty? If men at the last great day are to give an account of all the deeds done here in the body, as assuredly they will; if all the accumulations of little sins are to be revealed in their aggregate magnitude on that day of impartial trial, as surely they will, then may it not be found, in the final comparison, to be a startling fact, that the man who has attracted to himself the alarmed gaze of a nation by his stupendous and daring dishonesties, and convulsed the commercial world with the dread of future aggressions,

against which their wisdom can find no checks sufficient, has in reality perpetrated injustice upon a very small scale; while he who, unknown and unnoticed, has carried on his petty dishonesties and spread them over a multitude of particulars and through many years, has been indeed the greatest transgressor, and has inflicted upon his fellow-men, and upon all the interests of commerce, an injury a hundred fold greater in magnitude and more lasting in effects? Thus, from the very nature of the great mass of business transactions, it is evident that even in reference to the magnitude of the results, it is true that he who is unjust in the least is unjust in much; it may usually be the case that he who, disdaining all petty dishonesties as beneath his ambition, aspires to some great and visible injustice, is after all an actor on a scale vastly more limited, in its ultimate amount, than he who, fearful of the great, limits himself to the least and stealthily and unweariedly abstracts his grain each minute from the garners of his fellow-men.

But leaving this consideration, let me add, (2) that he who is unjust in the least is also unjust in much, because he occupies, in principle, precisely the same position in one case and in the other. The principle of dishonesty is not to be tested by the greatness or the littleness of its deeds. It is not what it effects, but what it *is* that constitutes it dishonesty. The nature of the thing is the same in all circumstances; but the manifestation of its nature, and the extent of that manifestation, may be, and usually are, affected directly by the circumstances in which the dishonest man is placed. When a man deliberately crosses the line of strict rectitude; when he deliberately enters upon the path of injustice; yea, when he has no hesitation in prosecuting his schemes of self-interest on doubtful territory, then is he at heart an unjust man. It matters

not how small may be the gain he seeks thus to acquire, it is not of the least consequence, in its bearing upon the principle of a true morality, how far he may go across the line, or by what minute or vast appliances he seeks that which in justice is not his own. The principle is not measured by these things; it is not a matter of more or less — of large and small, or of *quantity* at all. It is a simple question as to *quality*. It is an inquiry as to the actual fact of a dishonest purpose issuing in a dishonest act. And if the man has really and heartily, and of course knowingly, planted his feet but an inch on the wrong side; if he stands there as a position which he means to occupy, then he is just as truly on the wrong side as if he had traveled a mile in that direction; he is just as certainly a dishonest man and a stranger to the pure morality of religion, as if he did nothing but what was immoral and had already attained the stature of a ripe villain. The moment, for mere considerations of self-interest, an individual abandons the side of a strict and unvarying honesty and betakes himself to the side of injustice, then he does, in heart and purpose, abandon the platform of religious principle and true morality; and henceforth he only needs the opportunity, and the concealment, and the assurance of escaping from the clutches of justice, to make him as dishonest in much as he is in the least. It is no longer the question with a man, who is unjust in the least, whether he will or will not in principle be unjust in much, for that question is effectually decided when he consents to any dishonesty. But it is simply a question of time — of place — of circumstance. If, to build up his selfish interest, he is willing to sacrifice the principle of honesty in one case, has that principle any longer power to hold him back in another? If a man will exchange the goods you bought of him, and

you inferior articles in their place, and take advan-
of your ignorance to put a dollar of yours in his
ket, will he be any more scrupulous or any more princi-
against stealing a thousand in the same way, provi-
ne can effect it without exposing his reputation to
age and his person to the avenging power of law?
at is it keeps the unjust man in little things from
g directly unjust in great things? Interest—selfish
rest—the very same unholy feeling which makes him
st at all. And the moment his interest can be better
noted by a gigantic scheme of swindling—the mo-
at he sees that he can cheat in great things as he does
ttle, and yet not lose caste and custom, and not expose
self to legal prosecution, that very moment the mask
ff, and he who before was unjust in little, without any
nge of character or any deterioration of principle, is
n to be unjust in much. There is here precisely the same principle in operation, which in Scripture is stated so clearly, when it is said, that he who offends in one point is guilty of all. Guilt lies in a man's spirit, in his latent disposition, in his settled purpose of action. To constitute it, it is not necessary a person should travel round the whole circumference of the law and formally violate its every enactment. He need but touch it rudely in one point and the sound of his rebellion will ring through it all. A man who is really dishonest in one point has the spirit, which, did circumstances favor, would impel him to be dishonest in everything. It is thus the spirit of religion searches the hearts of men; it is thus the morality of religious principle will not tolerate, in feeling or in act, the smallest deviation from the straight path of rectitude, and condemns him rightly as unjust in much who suffers himself to be unjust in little; and, so on the other hand do we evince the superficiality of the

morality of a mere worldly policy, which allows men to indulge in small offenses against the strict rules of justice, and suffer the refinements of self-interest to dictate the extent to which a man may go in wrong doing, and yet be comparatively innocent in the eyes of his fellows.

(3) In the third place we may advance beyond this, and affirm with a distinguished writer,* that in these little offenses there is an element which greatly enhances guilt; that instead of the sin being diminished by the smallness of the offense, the smallness of the profit to be derived from it vastly aggravates it. If the injustice is in little things, so the motive is little, the gain following each case of dishonesty contemptibly small. There is something in a vast scheme of fraud, by which a fortune is at once sought to be realized, or a crown won, which seems to modify the guilt in part and redeem its enormous vileness. If there are great forces to be overcome; if there are great risks to be run, there are also mighty temptations which move the sinner forward in his sins. And we well know that under the force of sudden and great temptation, the virtue of even a man of God may momentarily give way, and for a season a David and a Peter may lie prostrate in the mire. If there be anything in the mightiness of a temptation to modify our estimate of the guilt of him who is unjust in much, then will the littleness of the temptation enhance our estimate of the guilt of him who is unjust in little. Just in proportion as we would moderate the sin of him who loses his soul in yielding to some magnificent and splendid illusion, in that proportion would we magnify the actual guilt and baseness of him, who, for a mess of pottage, sells his birthright—for the petty gains of an hour perpetrates

* Dr. Chalmers.

those petty acts of dishonesty — to garner up a few dollars will act unjustly in that which is least, and under cover of the littleness of the transgression, and the harmlessness of the injustice, will go to sleep over his dishonesty and cherish a spirit of indifference toward his sin, and imagine that all is fair with him for this world and the world to come. Oh! could men be made to see how the heart of a mighty swindler is in the breast of him who is unjust in the least; how the man of petty frauds needs only time and opportunity to be, in very deed, the manifest equal in wickedness of those whose vast schemes of iniquity have given them rank among the princes of dishonesty; how, in reality, while soothing his conscience with the opiate of the smallness of his unjust acts, and puffing up his self-esteem by the comparison of his minute delinquencies with the startling frauds of bolder villains, he is at heart as truly dishonest as those with whom he compares himself, and when the frequency of his petty delinquencies, and the baseness of the motive which impels him to commit them are taken into view, is practically a sinner on as large scale, in the impartial eye of the Infinite Judge, as they, then would they feel the awful truth of our text; then would they learn to dread the slightest deliberate deviation from the path of strict rectitude, as drawing after it an entire abandonment of the principles of genuine morality, and understand the depth and meaning of our Savior's declaration, when he asserts that, he who is unjust in the least, is unjust also in much.

I have thus endeavored to illustrate our first proposition, that it is not the greatness of the individual acts, or the largeness of the gain which follows each of them, that determines the guilt of dishonesty; but that he who is unjust in that which is least, is really unjust in that

which is great, and in the last account will stand forth as well defined a swindler before the Judge of all the earth, as he who boldly attempted the most consummate impositions upon his fellow-men.

But there is a *second* proposition contained in our text, which you must allow me to present before we proceed to the final application of this subject. For the Savior does not stop with merely asserting the inherent equality of all dishonesty; he makes that but a step on which to ascend to another, a higher, a bolder, and a more startling proposition, and one that underlies all morality, and all the secular concerns of life. "If, therefore, you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" He turns from the comparison of the greater and the less in worldly gains, to a comparison between the secular pursuits and the riches of the earth on one side, and the possession of peace of conscience and life eternal on the other. The first is the mammon of unrighteousness; the second, the true riches. The first is a temporary loan from the Giver of every good and perfect gift; the second, when it shall be possessed, will become a part of ourselves, to go with us and be ours forever and ever. The first is that which is least; the second, that which is much. The first is transient; the second abides when all the stars of heaven and the glory of earth have passed away.

Now the great truth which the Savior here asserts is, that a man's secular concerns are to be managed on precisely the same principles, and with reference to the same great ends, as his more directly religious engagements. There is not one set of rules for the acquisition and management of property and the regulation of trade, and

another for the regulation of the heart, the business of religion, and the preparation of the soul for the eternity before it. The concerns of secular life are not to be placed in one category, and those of religion in another, so that a man may follow the corrupt maxims of trade, and stand well among tradesmen as a man of business, and follow the law of Christ in connection with the church and religion, and so stand well among Christians as a pious man. As if forever to nullify the divorce of the secular and the religious, and wed them together as part of one great whole, the Savior declares that no man can serve two masters; that he cannot, at the same time, serve God and mammon; that he cannot bow to one master in the State, and another in the Church; that he cannot recognize in the conduct of wordly business the authority of rules and maxims begotten by a regard for mere selfish interest, and in the conduct of his soul the authority of his divine Master. The Savior declares to us that the mammon of unrighteousness is the least, and the mammon of righteousness the greatest possession; and that no man can be practically unjust in the management of the least, and, at the same time, be just in the pursuit of that which is greatest. He makes religion cover all departments of a man's life; he declares that a man of business must conduct his business, not for the single purpose of gain, but for the single purpose of glorifying God; that he who pursues his own selfish ends in the prosecution of business, however fully he may keep himself within the prescribed maxims of worldly honesty, is a dishonest man toward his God, perpetually unjust toward his Maker, in using the immortal powers with which he has been gifted, and the earthly blessings Jehovah scatters along his path, without any supreme regard for the honor, the service, and the kingdom of his heavenly

Father. The voice of God's justice must be heard amidst all the turmoil of business; the inspection of his eye must be realized in all the secrecy of the most private operations; and the law of his mouth, "whatsoever ye would that others should do unto you, that do ye unto them," must ever be visible before the mind, and must ever stamp its form upon all the laws of trade. A man must work out his salvation as vigorously and as really in the operations of commerce and the secular concerns of life, as in the closet, the prayer-meeting, and the public worship of Almighty God. The interests of eternity are joined just as intimately and vitally to the mode of doing his business and using the unrighteous mammon, as they are to the mode of worshiping God and hearing his word. And a man can just as effectually lose all right and title to the inheritance of the saints in light; he can just as effectually shut out the Savior from his heart, and grieve the spirit of God, and perpetuate the passions of the damned, and prevent the grace of redemption from rescuing him from hell, by cherishing a dishonest spirit, and traversing deliberately, ever so little, the line of justice, in matters of trade, as he can by resisting the truth of God on the Sabbath, and treading under foot the sacred ordinances of religion. This morality of Christian principle is not the morality of custom, nor the superficial honesty of a mere outward observer of the rules of justice; but, entering the heart, it abides there, to control all a man's doings, with direct respect to the coming judgment of Almighty God. It is thus the man of real christian honesty is the man who seeks ever to apply the divine rules of justice to the business of life. It is thus a man who seeks to regulate all his doings and use all his acquisitions so as to promote the honor of the Infinite Lord, is regarded, in Scripture, as faithful in that

which is least, and as giving full assurance that he will be faithful in that which is much; while he who governs himself by a regard to self-interest and human customs, and uses the gift without regard to the giver, is branded as an unjust man — unjust in that which is least, and as having given assurance that though the wealth of a better world were all poured at his feet, and the love of God were offered him in all its fullness, he would surely be unjust in reference to this greater possession. I beg you, my hearers, to see how this truth, announced by the Savior, not only condemns those who are dishonest in the little things of business, but also those who, observant of the general maxims of a superficial morality, have yet never summoned their powers to the work of so using the mammon of unrighteousness, as to make for themselves friends in heaven. It is something gained, in respect to this world, for a man to observe the outward rules of justice; but he has gained nothing effectually toward preparing himself for the life of an immortal and responsible being, till he has cast down the supremacy of mammon, and enthroned the Lord Jehovah as the sole sovereign of the heart, and the sole dictator of laws to guide his conduct alike in the business of a secular life, and the duties more immediately connected with religion. And in speaking to you, to-night, of that morality which you are most bound to cultivate, of that honesty which rests upon you with the weight of the heaviest responsibility, of those principles which ought to form the basis of all your commercial and business codes, I should be false to my high trust, as a minister of the Omniscient and heart-searching God, and false to you, in pretending to speak on a subject of such immediate and practical importance, if I failed to show you the sandy and shifting foundations of a mere worldly morality on which

men so often build the fabric of a character which they trust is to last forever, but which the first breath of the storm of God's justice will sweep away; or if I failed to show you the only rock on which you can safely build, as men of business, so as to stand amidst the dark and trying scenes into which we are all, one day, to enter. Recreant and reckless would I be to every high and holy trust, if I pointed not out the shoals where millions have been shipwrecked, and the false compasses, by following which, they have gone astray to their utter ruin; if I did not insist, in this discussion, upon that only true chart and compass — that guide given by God in mercy to us deceitful and deceived sinners, that by it we may at length enter the haven of rest and win the riches of a heavenly inheritance. The great principles of christian faith, the simple and searching law of God, are the only just and abiding foundation of commercial and all other morality that deserves the name.

The discussion before us has a bearing in a thousand different directions, and upon the conduct of all manner of persons. For there are none so isolated from human society, and there are none so separated from their fellowmen, that they do not owe them offices of kindness, and need not live justly and exercise mercy as well as walk humbly with their God. But I wish, this evening, to make a special application of this subject to one class of individuals. For while there is not a farmer, nor a mechanic, nor a manufacturer, nor a man of business of any kind, who does not need to study the great principles of christian honesty; and while there are none who are not compassed about with temptations to neglect and trample them under foot, yet are there some who may need more especially to study them, since their very occupation is

peculiarly one in which these principles are needful every hour and moment of their lives.

Between the producer and the consumer, in all civilized society, there has grown up a large influential class, whose business it is to minister as mediators of exchange from one to the other. And as the world is wide and intercourse between its various portions becomes practicable; as different climes and nations furnish different products of necessity, of comfort, and luxury, so these persons, traversing continents and oceans and sending forth their swift ships from shore to shore, become the means of national as well as of local exchanges, and by their enterprise, forethought, and skill gather at our very doors the available products of the entire globe. The commercial relations of the world, with its vast and increasing commerce, are rising into one of the most deeply interesting departments of the world's history; and from these operations of commerce, through these innumerable merchants, there are going forth streams of influence that are to affect happily or sadly unnumbered millions. I need not expatiate here on the breadth and power of that influence which goes forth from the mercantile portion of our own and of every civilized community. I would allude to it only to show the importance of having the principles of a christian morality pervade it; that broad as may be its issues and mighty in affecting the character of vast multitudes throughout the world, it may be an elevating and purifying influence—an influence plastic to mould men into a preparation for the Gospel of Jesus and exalt those from whom it goes forth to the rank of truly christian men. Had the principles of a pure christian morality always pervaded it, we should not have seen the incongruous spectacle on the shores of Asia

Minor, at the Sandwich Islands, and almost everywhere in foreign pagan lands, where Christianity has sought to bless men, of the same vessel landing missionaries of the cross and New England rum — missionaries to save and whisky to damn — missionaries to rescue and rum to destroy. The world would never have been compelled to gaze upon christian nations trafficking in negroes, as if they were brutes, and treating them with a cruelty to which death was often mercy in the comparison.

Here permit me to say that it is a fundamental principle of christian morality, that in business, as well as in social relations, the merchant is his brother's keeper. He is not only bound, according to the common law maxims, not to use his own rights so as to injure the rights of others, but he is also bound, as far as he has the opportunity, to do good to his fellow-men — to guard him against evil and assist him forward in ways that are useful. The principle of christian honesty rebukes the selfishness which declares that customers must take care of themselves and you must take care of yourself. It is this worldly maxim of a superficial morality that is the father of frauds innumerable; that makes a man not only sharp to promote his own interests, but equally sharp in taking advantage of his customers' inexperience, ignorance, and confidence; that puts him upon devices to build himself up regardless whether he rise by the legitimate means of his own well-earned reputation, or whether he rise on the ruins of the well-earned standing of another. The moment the daylight of christian morals shines upon a man's pathway; the moment he begins to compass the relation which, even in secular affairs, he bears to his fellow-men and to his God; the moment he awakes to the consciousness of the fact, that he never can be an honest man in God's sight, and never can be

regarded as faithful in that which is least, until he recognizes the right of his neighbor to his brotherly affection, and respects the claims which his associates, as children of the same father, have upon him as a man, then will the dishonesty of his selfishness in seeking only his own, regardless of the way in which it may affect others, stand forth revealed in all its hideousness. Here, in the neglect and contempt of this divine rule, lies the great error which vitiates the morality and deforms the conduct of many commercial men. You can trace back almost every wrong practice to the spirit which, in trade as in other things, asks Am I my brother's keeper? To such a question the Gospel answers, Yea, ye are your brother's keepers; and it matters nothing what may be your circumstances, you can never be absolved from the obligation to respect this principle and enthrone it in your soul as the very dictator of your conduct. It is of little consequence what the men of another spirit and other principles think or say about this matter. There is a witness in every man's conscience, to the propriety and the importance of this rule; and that witness you never can so reason down or bribe to silence, that, in the hour when the curtain is uplifted from the grave and the throne of judgment, you will not hear its voice and tremble at its premonitory accusations of guilt and anticipations of final condemnation.

But not to dwell on this fundamental rule longer, let us see how the principles, we have now discussed, may be applied to many of the ordinary transactions of business. Of course to illustrate and apply this subject it will not be possible, nor will it be necessary, for me to allude to all the evil practices which may stand connected with the business of commerce. Indeed every department of business has its own methods of evil — its own

ways of imposition and covert violations of the noble spirit of a truly christian morality. It will be sufficient if, before leaving this subject, I show you, by here and there a specimen, how the law of God and the honest principles of christian honesty, announced in the Bible, will condemn or approve the ordinary workings of commercial life.

At the outset let me ask you to consider in what manner the introduction of these principles, as the fundamental rules of commerce, will affect the character of the business itself and the character of the articles in which you traffic. If you should have consigned to you the clothes worn by the patients in a vast hospital, and you knew that by disposing of them in one direction, you were abetting the spread of contagious disease and carrying death and ruin into the bosom of happy families, you would at once realize that you were your brother's keeper, in respect to the articles in which you trafficked; you would at once refuse the consignment or consign the pestilential burden to the flames. But what say you to the morality and the Christianity of the traffic in that which consigns more bodies to the grave, more families to beggary, more criminals to prison, more murderers to the gallows, and more souls to hell than almost any other single thing in the world? Do you answer that the rum, the whisky, and the brandy go into the manufactory and into the druggist's store and thus bear a part in promoting the health and the prosperity of mankind? But this, in respect to you, is not the question. All that *you* have to answer in this matter is, whether you trade in these things only for *such* purposes; whether you do not engage in the traffic with the assurance, on your part, that nine-tenths of all that you sell goes to create vice and disease, and temporal and eternal ruin? Rest assured that in

the great day of judgment, it will be a matter of vast importance to you to have stood on the unequivocal side of this question; of vast importance not to have the fingers of myriad lost souls pointing at you as one who, regardless of the consequences of your acts and the character of what you sold, abetted their eternal undoing. Who would be willing to engage in this traffic if, out of every hogshead, the spirits of all it should help to ruin could, by anticipation, cry out; "*Kill me not! kill me not!*" if at the store, on the wharf, on the steamboat the lost souls could make the air vocal with their wailings, and express their abhorrence of this most ruinous and immoral business? Few would be the barrels that would be silent; and let me say, few would be the men who would dare to face such frightful evidences of the woe and the ruin they abet.

But where the articles of commerce are legitimate and tend to promote the happiness of society, let us see how, in some cases, the principles of Christian honesty will apply to the conduct of the sale. Look, first, at the common practice of taking advantage of the ignorance of a customer, to impose upon him either inferior goods or at a price far above their real value — above that at which the merchant means in other cases to afford them — at which he does afford them to a man who understands their quality. Now, the simple element, in this case, is the ignorance of the purchaser; and the morality of a worldly wisdom will permit a man to impose upon such a one, on account of his ignorance, what he would not dare to do were that ignorance exchanged for a mastery of the whole subject. Now, the law of Christian principle will just reverse this whole proceeding, and oblige the seller to treat with an especial care, and especial kindness, the inexperience of his customer, even to the putting

him upon his guard against imposition, and the allowing him rather peculiar advantages.

This principle covers this whole class of deceptive sales. It forbids the seller to represent his commodities in any other light than the true one. So far from its being correct, that the customer alone is bound to take care of himself, in a vast multitude of cases it is impossible he should take care of himself; it is absolutely necessary he should trust to the word and implied representations of the man with whom he deals. The common law speaks on this subject as clearly as the Christian rule; it will never give its sanction to a bargain made under express or implied misrepresentations; while it will hold the buyer to all due diligence in the forming of the contract, yet it will also hold the seller responsible for his representations and rebuke the dishonesty which practices a fraud upon the ignorance of the customer.* We have heard of a youth, reared in the principles of Christian honesty, and placed by his father in the store of a worldly-wise merchant, who lost the sale of a piece of silk, by honestly pointing out to the person, about to purchase the article, the existence of a flaw, which detracted somewhat from its value. His employer, enraged at the youth's *want of tact*, immediately requests the father to remove his son. The father, in great anxiety, inquires into the reasons for so peremptory a dismissal. The employer declares, "that the youth has not tact in selling to customers; that he even points out where goods are defective and destroys the sale; that customers must take care of themselves." The father, greatly relieved, on ascertaining that it was the integrity of his son that had lost him the situation, replies, that "he is rejoiced to find

* See note in the conclusion.

t the only fault found with him was his honesty, and that he would not suffer his son to remain a day with an employer who thus sought to debauch his mind and deprave his heart." Happy would it be for our youth were such employers less numerous and such fathers more frequent; happy would it be for the morals of multitudes of the young men sent to this city, if those who are by nature their guardians, should care less for their success in the acquisition of temporal wealth and more for the preservation of an erect conscience and a pure heart; happy would it be if there should be a stricter inquiry instituted into the character and the mode of doing business, of those to whose hands they commit the precious interests of these young souls.

Among the more manifest dishonesties which a Christian morality will most sternly rebuke, are the petty frauds which are often perpetrated by false allowances for tare, so that the advantage is usually on the side of the seller. It is, indeed, convenient for the merchant to have some general rule that all may apply in the same manner; but it will not satisfy the spirit of the Gospel if the whole mercantile community should adopt the same rules and rates of allowance, provided these rules and rates are only for their advantage and are really unfair and unjust to the purchasers. "Though hand joined in hand the wicked shall not go unpunished;" and though the multitude agree to this evil, it will not in the least alter its character or redeem it from the nature of an offense to justice.

It is a common habit with many, both within and without the circle of ordinary commerce, to depreciate what they buy and magnify what they sell. So natural is this to man, that it early ripened into a maxim: "It is naught! it is naught! saith the buyer: but when he is gone his

way then he boasteth." Yet, prone as we are to this mode of representation, it is as unjust to others as it is dishonest toward ourselves.

It is a custom among some merchants, one at least that prevails elsewhere, and doubtless to a large extent in this city, of having double prices for most goods — a price to start with and a price to fall back upon — one for the ignorant and another for the experienced. Now, this system of doing business is practically a fraud upon the best class of customers — upon those who have confidence enough in the merchant's word to believe that he speaks the truth at the first, and who would scorn to parley and beat him down below the legitimate profits of his business.

There is also a custom, not so prevalent, of underselling another house on goods whose value the purchaser understands, and overselling on those styles of merchandise, the price of which is not so well fixed and cannot be so readily known. Now, it may be said that in such a case, no fraud is committed against the purchaser, since when the balance comes to be struck, it may be found that, after all, the seller has only made a fair average profit. Why, then, does he adopt this peculiar system of selling low when the value is known, and selling high when the value is not known? The answer is found in his relations to other houses, and his anxiety to secure the customers of some other establishment. By underselling on goods, the value of which the purchaser knows, the impression is created that the old house sells at an enormous profit; that he has been imposed upon by extravagant charges; that the new house is more liberal and uniformly low. Thus one part of this operation is to deceive an individual with the idea, that those with whom he has been accustomed to deal sell dear, while the other part of it is designed to

save the seller from the cost of the cheat practiced upon the man's intelligence by practicing another fraud upon his ignorance; thus his knowledge is brought to condemn the honest merchant, and his ignorance is made to pay for the cost of the cheat to the dishonest; thus the correct and honorable tradesman is falsely accused of extravagant charges, while the tricky and dishonorable tradesman is put in possession of a liberality and a fairness to which he is not at all entitled. It is undoubtedly the right of every merchant, by all *legitimate* means, to win customers, by tact in the purchase and assiduity of attendance, and, if he so choose, by smallness of profits. But that is a fine morality, and a profound honesty, which will sanction his stealing, through the imposition of a slander and fraud, customers from a house, that, by integrity and fair dealing, have won and held them; that may be an honorable and a fine thing in the wisdom of this world, but it is an abomination in the sight of a holy God.

Another mode in which dishonesty seeks to attain its aims, is the taking advantage of some legal technicality, or some special provision of the law, to debar a creditor from a just debt, when the debtor himself is abundantly able to pay all that he owes. The civil law, in its morality, is based upon the law of God; but as it can only take cognizance of that which is outward, as it cannot enter the heart, as it must frame rules to meet the generality of cases, and cannot well make exceptions, so it occasionally happens that the strict rule of law seems to be in conflict with the strict rule of morals. Now, in all these cases, if the principles of christian morality prevail and mould the character of business men, they will in the end effectually underprop the law in every case where it fails to sustain the right, while they will meet and remedy

all those cases of wrong and injustice which the law cannot reach. It is absolutely essential, indeed, to the perfect and just working of civil government, that Christianity should come in as the complement of influence to fill up, by the spontaneous action of its life in the heart, that wide field of social duties and rights which is beyond the direct supervision and the compulsory powers of civil statutes. The earthly law can only take cognizance of those more open and flagrant acts which strike visibly at the peace and order of society; and it can only do this by general rules, which sometimes may work injustice. But the divine law of christian morals, as it enters the heart and regulates the feeling, so it can work effectually and counteract the wrong of these individual cases, while it furnishes the surest basis for the triumphant execution of the civil law in all its just and beneficial operations.

The statute of limitations sometimes enables a debtor to take advantage of the leniency and kindness of the creditor to cheat him out of his due. Yet the statute in the main is of immense utility both to creditors and debtors; it is of great benefit to commerce, in the enforcing of vigilance, promptness and accuracy in business transactions, and in forestalling often unjust suits, the necessity for which has arisen from the carelessness of the creditor, as much as from the remissness of the debtor. But if the debtor act on the principles of Christian morality; if he is guided in his life by a regard for justice, as that is determined by the profound law of Jehovah, there can be no ultimate injustice done to either individuals or society. If the law is a just law, its general execution must result in promoting the good of society, and it can only happen, that in occasional cases, it might operate a real injustice to individuals.

The law in reference to bankruptcy, is, perhaps, liable

to still greater abuse. It sometimes releases the debtor from all his liabilities, and in the very act reduces whole families to utter want. And not unfrequently is it the case, that while the debtor starts again with a new energy and by a more cautious enterprise wins competence, and even rises to affluence, those whom his failure beggared remain in utter destitution, struggling hopelessly against the mighty stream of adversity that has borne them afar from all their former possessions. It is a sad and a disheartening scene, to behold the bankrupt rolling in wealth, and the creditor he has ruined pining in poverty; to see the one in possession of all the blessings of time, yet refusing to the other that portion of property which the law of man enables him to retain, but which the law of God as peremptorily commands him to restore. The intent of a law of bankruptcy, is to enable the debtor to start unincumbered, and with new energy and a wiser management prosecute his plans for the support of his household. And this is a good and a great object. But the law was never designed to reach beyond this point, and, forestalling the claims of christian honesty, annihilate all past obligations, so that when the unfortunate man has again become fortunate, he should feel himself released from all obligations to repair the injury which he had formerly done to the estate and comfort of those whose money he has used, but failed to repay. And when he comes to understand the principles of christian morality, and to feel their power, then, without a question, he will seek to restore, as he has the ability, all that may *justly be regarded as his indebtedness.**

*It is a question which has greatly perplexed some minds, to what extent the partners in a firm that has gone into bankruptcy, are individually responsible in after life, according to the rule of a strict christian rality. Of course, in the eye of the civil law, before bankruptcy they

Another instance of doubtful morality, yet, as it is understood, of common occurrence, consists in the giving and taking of what are called judgment or execution notes, the whole object of which is to secure to one creditor the assets, which the law provides in case of bankruptcy, shall be divided among all the creditors. These notes are so drawn with the intention of evading the provisions of the laws which have been enacted to protect the rights

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are all equally liable, just as after that event, they are all equally discharged from all legal responsibility. Undoubtedly there are circumstances in the character of most firms which would affect the responsibility of the individuals composing it. For Christianity looks at all the circumstances, and will not be more just to the creditor than to the debtor. It is oftentimes the case, that a single individual is regarded by the public as the really responsible person in a concern; and it is on the ground of his responsibility, and not on that of a junior partner, that the pecuniary transactions and accommodations of the firm are based. So there are different degrees of interest which members of the same company have in its operations, and of course there are different degrees of benefit derived from the success of the business. Is it then in harmony with the laws of christian honesty to make one who has but an inferior interest and little share in the management, and little apparent responsibility before the public, liable in the court of conscience for all the evil which, through the agency of others, may have resulted to the community?

It is impossible, in a note, to discuss this subject satisfactorily; but it may be well to suggest that, as in every case the whole subject must be committed to the conscience of the debtor, he should be careful to do to others just as in the reverse of circumstances he would have them do to him. While it may not be that the rule of christian morals would, in every case hold all the members of a firm equally responsible, or rather individually responsible for the whole indebtedness, yet it is a matter of vast importance, that the debtor should err, if he err at all, on the side of honesty rather than of dishonesty; of a strict than of a loose construction of his obligations. The author is acquainted with a gentleman in this city, who labored for ten years to discharge a debt of 50,000 dollars which had been contracted against his express directions and wishes by a member of the firm residing at a distance. There is certainly something most noble in such conduct, and something that stands out in marked contrast to other instances which blacken the pages of commercial history.

of all creditors. If, as it is generally understood, these notes are a compact between the debtor and one creditor, in virtue of which all other creditors of equal and even prior rights, are excluded from the enjoyment of those rights; if the design is to appropriate to one creditor the property which of right belongs to all the creditors, and by forestalling their action, and even taking advantage of their leniency to plunder them of that which they have regarded as the just security for their debts, then will a truly christian morality condemn the whole transaction as a fraud and an injustice.

The honorable and christian merchant should see to it, that in all the varied walks of his business, he maintain an erect conscience, and a pure heart; that he ever seek to illustrate in his practice the golden rule of our Savior; that he suffer not even the suspicion of unfair dealing to rest upon his character. There is a temptation to be resisted; there is an individual character of lofty principle to be formed; there are a thousand excuses and extenuations in favor of covert dishonesty which will press upon you day by day. But if you are faithful to the great principles of christian morals in the beginning, the path of rectitude will grow firm and straight beneath your feet, and upon you will fall the benedictions of your fellow-men; while within you a conscience void of offense to man, will ever sing of peace and hope. There is that in mercantile integrity, even when it is divorced from christian principle, which brings with it a reward to its possessor, and commands for him the respect of men. But there is in christian integrity, in the morality which springs from the love of God and men, a vastly nobler benediction, which, as a fountain of peace, never ceases to flow. It is in the heart a perpetual spring of purity and joy, blessing the possessor, and blessing the world.

Before concluding this discussion, permit me to make a remark on two points which are intimately connected with the moralities of commercial life. The first respects the employment of young men to frequent hotels and secure customers. The efforts to secure trade by all proper means are not to be rebuked; but it is the manner in which this is effected that sometimes stamps it as a flagrant immorality. When the young men of a large establishment are permitted and even encouraged to obtain customers by complying with all the evil practices of the city; when they are encouraged to comply with the depraved desires of some customers, and in order to secure their trade, join them in drinking-saloons and restaurants, and conduct them to the theater and the haunts of vice and dissipation, then not only does the employer become a pander to the profligate tastes of his customers, but, by exposing those in his employ to the peril of vile associations and vile practices to promote his pecuniary benefit, he is justly held responsible for all the evil which in consequence may fall upon and ruin their characters and their souls.

The other remark I have yet to make, respects the manner in which clerks and young men are regarded and treated by their employers. And here I would not confine what may be said to merchants alone; for it is equally applicable to all master-mechanics and manufacturers to whom large numbers of youth are committed in preparation for future life. It is too generally the case that the only point regarded in those employed in our stores, warehouses, and shops is just what they can do to promote the pecuniary interest of the employer. Beyond the mere matter of dollars and cents often little is thought and less felt in regard to his personal responsibility and obligation to care for them and to put forth

daily efforts to promote the intellectual and moral interests of those under his influence. He knows not when nor how their leisure hours are spent; he knows not what characters they are forming for this life or the life to come; he puts forth no efforts to guard them against the errors which are rife all around them. They have intellects to be cultivated, manners to be formed, habits to be corrected, and hearts to be moulded, to fit them to shine in society, fill stations of usefulness and honor in this life, and at length prepare for the life to come. But he has ceased from all responsibility as their keeper beyond the mere amount of professional instruction and remuneration they receive. Satisfied with the discharge of their obligations to him and unconcerned about any obligations due from him to them, beyond the payment of their salaries, he regards the whole moral as well as pecuniary business completed when they have worked for him and he has given remunerating wages to them. Now were he to bear in mind, that it is in his power to promote their true interests for both worlds, and that too at comparatively little cost of labor to himself; did he bear in mind that from his position he is almost the only one who can stand to them in place of a parent, and spread around them influences mighty to bless, elevate, and render them greatly successful for this life as well as the next; did he bear in mind that, by cherishing in them an interest deeper and purer than that inspired by the profit of their labor, an interest in their progress, as men, beyond the mere routine of official duties, he might not only attach them to himself by the strong bonds of personal friendship, but prove an aid to them in many a time of temptation, a deliverer in many an hour of trial; then would he see that other and higher obligations than those of a merely pecuniary nature rest upon him and

bind him to care for them with all a father's solicitude. Let him open his doors to them and entertain them as friends; let him keep an eye upon their associates and associations; let him secure to them the advantage of those public literary institutions whose chief design it is to furnish an elevating recreation and the means of intellectual improvement; let him use his best endeavors to have them pleasantly seated in the house of God from Sabbath to Sabbath; let him take a practical interest in them, not as one in authority, but as an older friend, whose experience and business relations to them render him a competent and proper adviser; let him thus encourage in them all that is noble, manly, christian, and elevating, and he will greatly contribute to the training up of a band of intelligent and eminently respectable citizens—he will gather around himself the benedictions of fathers and mothers, sons and daughters—he will daily enjoy the assurance of having sought to discharge all his obligations to those in a measure committed to his supervision, and will go to his grave honored as the friend of his age and the benefactor of multitudes. There is coming a day when ye, who are in these positions of influence, must give an account for the manner in which ye have sought to exert that influence, especially over the young within your own circle. In that great day it will be of more moment to you, to have rescued one youth from the web of vice, to have conducted one soul within the portals of the kingdom of Christ, to have assisted in forming the character of one truly useful and devout citizen, than to have gained millions. May you now listen to this word of exhortation, and being wise in time, live a life of [redacted] morality and christian toil, that at length you[redacted] to enjoy the life of the redeemed in he[redacted]

sumed that each deals upon his own knowledge and judgment. This presumption will always be conclusive, unless it is shown that, either from the nature of the subject-matter requiring peculiar artistic or professional skill to judge of its quality, or from an express stipulation, one of the parties openly or tacitly agreed to assume the risk of the existence of the facts, upon which their contract is predicated.

This rule will be found to constitute an essential modification of the principles above stated with reference to misrepresentations. It holds men to the exercise of at least an ordinary degree of diligence in examination, and of judgment in deciding. In sales, for example, the seller is always understood to affirm, in the absence of express stipulations, that the goods which he offers to sell are his own, or at least that he can lawfully convey a title to them to the purchaser; and that he is not aware of any latent defect in them, which would diminish their apparent value. He is not legally bound to *call the buyer's attention* to defects apparent to common observation; for here the buyer is presumed, in law, to judge, as he almost invariably does in fact, for himself.

But to *conceal* such defects—to *draw the buyer's attention from* them—is fraudulent. And if the seller knows that the buyer is dealing under a misapprehension in relation to the subject-matter of the contract, which, in his estimation, enhances its value, he is bound to remove that misapprehension; and if he does not, the sale will not be binding. To *permit* a buyer to purchase under such a delusion, is, in law, fraudulent. It is wholly immaterial who created the delusion. Thus, in a celebrated case tried before Lord Ellenborough, in 1816, a painting, said to have been by Claude, was sold for £1000. It appeared that a person named Butt had been employed by the owner to sell the picture. The purchaser being desirous of purchasing it, pressed Butt to inform him whose property it was; which the latter refused to do. In the course of the treaty, Butt being at the time employed in selling a number of pictures for Sir Felix Agar, the purchaser, misled by circumstances, erroneously supposed that the picture in question was also the property of Sir Felix Agar. Butt knew that the purchaser labored under this delusion, but did not remove it, and the purchaser, under this misrepresentation, purchased the picture. The sale was held void. So in a later case, in the English courts, one Hood falsely represented to Browmer, that the rental of a house which the latter was desirous of purchasing, was so much. Browmer was unable to buy, but sent his friend, to whom, as Hood knew, the false statement had been repeated; and he purchased under the misapprehension as to the amount of rental.

Any means by which the intention to deceive is effectuated, amounts, in law, to a fraud. This may be either by spoken falsehood; by telling the truth, but not the whole truth; by acting out a falsehood, without

making any declarations; where, without any intention to injure any one, he states that to be a fact which he knows is not a fact—as where he assumes to act as agent, knowing that he has no authority—or where, not being bound to make any statement at all, he states that to be a fact which he may really believe, but does not *know*, to be a fact, with a view to influence the conduct of others.

The concealment of *extrinsic* facts, not lying peculiarly within his knowledge, by a purchaser, enhancing the value of the article, as a sudden rise in the market, a declaration of war, etc.; or the false affirmations of the seller, that, *in his opinion*, the thing which both parties have an opportunity of inspecting, is worth so much; do not, in law, invalidate the sale. For, as before stated, every man is presumed to deal upon his own knowledge, opinion, and judgment; and since it has been a notorious fact in all times and places, that "to a seller's wares a seller's praise belongs," it is deemed hardly credible, that any man capable of making a contract, can be misled by such loose expressions of opinion. But if one has really relied on the judgment of a third person, who deceived him, the latter is liable for the injury he does. So true are the words of Lord Chief Justice Best: "There is no act that Christianity forbids, which the law will not reach."

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